

THE CONGREGATIONALIST

Boston Thursday 17 September 1896

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Congregational Sunday School and Publishing Society,
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THE CONGREGATIONALIST

Volume LXXXI

Boston Thursday 17 September 1896

Number 38

HANDBOOK No. 11 (July, 1896).

Anglo-American Comity. By Rev.
WASHINGTON GLADDEN, D D

HANDBOOK No. 10 (April, 1896).

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There is much church business to be transacted in the next few months, and there are countless opportunities for disagreement and misunderstanding, which become also opportunities for wisdom and forbearance. Fortunately, most men upon whom the churches have conferred the honor of responsibility regard it as the most sacred of trusts and are ready to make any possible concession to avoid a public disagreement. When we stop to consider seriously what a church quarrel means, any sacrifice of self-interest or pride seems little compared with its disaster. Remembering how it lames enthusiasm, puts a stop to active work, allows the profane to rejoice in the divisions of God's people, what slights, neglects, insults or vexations shall induce us to be sharers in the mischief? To choke quarrels in their beginning is easy if Christians are devoted to Christ's service. We hope for an increase of this devotion which will give us a clean record for the winter in this respect among all our churches East and West.

In the lifetime of a single generation the most disagreeable experiences are forgotten. There are tens of thousands of older men

who remember the wildcat banks and the uncertain and locally shifting value of bank bills, and yet there are multitudes to whom a bank is the summing up of all iniquity because of the very laws which make it stable and its bills secure and acceptable from one end of the country to the other. Here, for instance, is one of our Roman Catholic newspapers asking in an ironical catechism, "What is an anarchist?" Its answer is: "A person who questions the divine right of plunder enjoyed by banks, trusts and other forms of predatory organization. . . ." The question of allowing banks to issue notes which pass for money is an open question which we cannot discuss here, but no one is compelled to take a national bank note. Banks exist to collect the money of depositors and loan it on good security to business men. No one is compelled to deposit money in a bank or to borrow money from it. Where, then, does the "divine right of plunder" come in, and how is an institution which can only exist by the confidence of the public and goes into instant liquidation when its deposits fail properly called "predatory"? It is where there are no banks that money is hard to borrow and only to be had at oppressive rates of interest. We wonder whether our contemporary keeps a bank account and pays its bills by check? Certainly, if it does have dealings with one of these "predatory" institutions it does so by no compulsion save that of its own convenience.

The Archbishop of Paris forbids his clergy to bicycle as, in his opinion, "it is incompatible with ecclesiastical dignity, calculated to lower the rider in the estimation of the faithful, and expose him to the taunts and mockeries of the infidel." How much more sensible the view taken by the Wesleyans of England and the Salvation Army here and abroad who are itinerating on the bicycle and letting "ecclesiastical dignity" go to the winds. What is dignity, anyhow, if, as the *London Spectator* says, it be not based on "moderation, calmness of manner, good sense and good feeling," all of which a man can reveal astride a wheel as well as astride a horse or walking.

Some weeks ago in our educational number we discussed the question of compulsory worship in our colleges, and the article has been widely commented upon. One correspondent suggests that it is compulsory attendance, not worship, which is the college law, for no one can be compelled to worship. We recognize this fact and the obligation it carries for Christians in the faculty and among the students. The daily public prayers are an opportunity of worship, and the spirit in which that opportunity is accepted by those to whom worship ought to be a privilege will largely determine the public sentiment of the under-graduates. The writer attended morning prayers in his own college recently and was shocked to observe that the tutor who

sat next him in the gallery was openly employing the prayer time in noting the presence or absence of the members of the class for which he was responsible. If this is the way in which the faculty regard the daily opportunity of worship what can we expect of the under-graduates? If the morning hour of prayer is to be a mere rounding up of the students for marking attendance the total abstention of the teachers becomes excusable. If it is intended to be real worship, which shall express the corporate life of the institution, some of them, sometimes, ought to have interest enough to attend.

Desirous as we are of stimulating interest in our denominational Sunday school work, we would not have our Congregational constituency blind to the advantages of interdenominational activity. Indeed, the existence of the International Lesson System and the holding of great interdenominational gatherings show that already many steps have been taken in this direction. Secretary Boynton's address at the recent Boston convention, a portion of which we reprint this week, indicates the disposition of our own leaders to join hands with Christians of other bodies whenever the opportunity offers. New England is already well organized with State associations in which evangelical Christians work in harmony. Most of the States employ a field secretary and maintain distinct county and district organizations, in which frequent conventions secure the spread of enthusiasm and constant improvement in the quality of Sunday school work. Massachusetts was the first State to employ a secretary to develop primary work, and as a result of the labors of Miss Bertha M. Vella for four years and a half several primary unions have been organized. Meanwhile, the State committee has not neglected the home department and the arousing of interest in normal training. This State body in its present organization represents the united zeal and wisdom of many of our most experienced and ardent Sunday school workers. We are constantly discovering traces of the association's fruitful activity in various parts of the State. We hope the forthcoming Northampton convention, Oct. 6-8, will be the best ever held and generate a feeling of hopefulness that will reinvigorate many a school throughout the State.

At the instance of the students who are taking the theological course in the University of Aberdeen, Scotland, Professor Johnston has been tried by the University Court, declared incompetent, removed from his chair and given a retiring allowance. He has appealed from the decision and is posing as a martyr to the cause of orthodoxy, whereas the evidence on which the verdict was based was entirely relative to his shortcomings as a pedagogue, and not as to his orthodoxy or heterodoxy. Public opinion in Great Britain sustains the verdict, people generally sensibly holding

that it is of far more consequence that young men should be properly instructed and guided than it is that the individual teacher's feelings should be spared humiliation. Would that there were some gentler method than a formal trial for bringing about the same reform in some of our American institutions of learning. The *British Weekly* is quite right when it says, in commenting on the Johnston case, "Teachers (in theological seminaries) ought to be employed as other men are employed, and put under the wholesome rules and regulations which other men have to submit to. They should be placed in circumstances where they suffer immediately from the result of insufficiency and should be promptly removed when it is seen that they are unfit for the offices they are appointed to."

THE PEOPLE CAN BE TRUSTED.

This generation has never shared in a political campaign in which moral issues were so prominent as now. The questions under discussion are mainly economic, but first of all they require an answer as to what is fair dealing between man and man. That is the pivotal question. It is not a question only as to what is righteous between this nation and other nations, nor as to what is just between one section of the country and another, but it is the question as to whether a man in any section can trust his neighbor. If he cannot, the nation is beyond hope.

Is it fair to demand payment in gold, or its equivalent, for debts contracted when products of labor generally commanded higher prices than now? Is it fair to change our laws so that debts may be paid in silver which can now be procured for about half the face value of these promises to pay? Either of these questions is answered affirmatively by many honest men. On both sides men give their reasons for their positions with frankness and earnestness which demonstrate their sincerity. Multitudes defend the free coinage of silver who do not expect to be directly benefited if free coinage should prevail. Indeed, it is probable that as large a proportion of honest men are to be found in one party as in another.

The issues of the campaign, then, must be discussed on their merits, and those on one side must not asperse the character of those on the other. This has been said often enough already were it not that it is constantly being disregarded. But, further than that, the rank and file in all the parties can be trusted. They love their country. They would not willingly weaken its strength nor destroy its fair fame. There are many in every political party and, indeed, in every community, who would die in its behalf.

This campaign, too, ought to be carried on with confidence in the future of our nation. Political leaders ought to speak of their opponents, not as traitors but as patriots. When they seek to show that the measures they oppose would lead to disaster, they ought to make it plain that all the people would be involved in the disaster and to admit that none are intentionally working for it. Our opponents are not our enemies. We are to offer them, not the sword blade, but light, and be ourselves open to light. If both sides in this contest—for at present there are only two sides—believe in the integrity of purpose of the

whole people, we shall maintain our unity as a nation and gain a satisfactory solution of our problems. If the people lose faith in one another, whether as a whole or in part, then whichever side wins the country is lost.

But if we believe the people are honest in purpose, then in present conditions the gravest responsibilities press on us to place the situation clearly before them. Those who believe, as we do, that integrity can be maintained and prosperity assured only by maintaining the standard of money held by the other great nations of the world, must leave no honorable means untried during the next seven weeks to put before all the people the grounds on which we stand. We have underestimated our duties as citizens. Where every one is a sovereign every one ought to know how to rule. To give money, time, thought and prayer to instruct in righteousness our own citizens on questions in which the life of the nation is involved, especially when they are soon to vote on these questions, is as truly a religious duty as to give the gospel to other nations and not a whit less important.

Above all, let us approach our fellow-citizens with confidence that they mean to do right. Let us join heartily in the appeal to their self-interest and insist that it pays to be honest. But let us hold fast to the conviction that they will be honest when they see what is the honest way, whether it pays or not. The American people value righteousness more than prosperity, manhood more than money, and it is safe to trust them to strive for the higher good if we can make them see clearly what is that good. If through our negligence or selfishness the majority fail to see it, we shall deserve the disaster that will follow.

EXAMINE IT; SUPPORT IT.

We have tried this week to portray the administrative work of the Congregational Sunday School and Publishing Society, or the Children's Society, as it is sometimes called, because it is, to a large extent, a mission by the children for the children and through the children to their homes and neighborhoods. And what a sensible, thrifty child the denomination has in this society, to be sure! Its money never goes for sweets or fireworks and it never spends its bottom dollar. How little it asks, how much it gives!—for great are the gifts of childhood. Into crowded city and out on plain and prairie it goes with outstretched hands and "shining morning face"; and ignorance and discord flee at its approach. Shod with the preparation of the gospel of peace, it safely treads where church and pastor might not be able to find a footing. Happy the land that welcomes and nourishes such an influence for good! Childhood won to Christ in this generation means the nation for Christ in the next.

There would be a more general appreciation of all our societies if pains were taken to study their methods and arrive at a proper estimate of the character and value of their work. The result of our recent study of the administration of the Sunday School Society confirms us in the conviction that not only do economy, foresight and enterprise characterize its management, but that this society could not give over its work to any of the others without endangering the cause at stake. Those critics who think we have too many societies need only to acquaint themselves with

existing facts and conditions to have removed, so far as the Sunday School Society is concerned, the last vestige of doubt and misgiving as to its right to be.

There are special reasons why the denomination should be loyal to this society. It has undergone in the last fifteen years a thorough reconstruction in its business and literary departments at the hands of exceptionally careful and progressive business men. As a result the society now challenges comparison, both as respects its methods of administration and the outcome of its labors in the field, with those of other denominations organized for a similar purpose. It never incurs a debt and never keeps its missionaries waiting for their salaries. It has adopted a commendable policy in reference to legacies, whereby they are in their expenditure spread over a period of three years. In short, promptness, thoroughness, energy and devotion, not measured by the personal gains to accrue from service, are the cardinal qualities that have brought the society to its present pitch of prosperity, and that insure for it, provided the churches are faithful, giving to the business department their patronage and to the missionary department their contributions, a future career of ever increasing usefulness.

RETROSPECTIVE SEPTEMBER.

September is at once the consummation and the epitome of all the spring and summer months. She not only brings their undertakings to completion, but also in her varying moods she recapitulates them in hidden nooks and corners, as if by way of making sure that she has not forgotten. The children come back from their explorations bringing violets. "We went for a walk to explore the country around there," writes a wee maiden, "and just as we were going back to our things I saw something blue in the grass. On looking closer I found it was a violet. After quite a while three more were found. We got lots of ferns and found a great many frost grapes." It is the unexpected that delights us. The frost grapes were a matter of course in September, but the blue violets hidden in damp hollows among the tangled hillside grasses were worth searching for and bringing home as treasures.

This September habit of retrospect, offering us unexpected glimpses of bygone days, is one of the special charms of the season. The wild blue violets in early May are too many even for the child's enthusiasm, but in September, with its coarser growths and its perpetually multiplying, beautiful but saddening tokens of completion and decay, even the most prosaic of mortals may be delighted to find them or receive them as a gift from a friend. They touch the springs of memory, and the happy days of growth-time shine again.

Other flowers there are in which the season brings the thought of its lost youth back to our remembrance. You may pass through the orchard some foggy September morning and find a single bough or a whole tree snow-white with apple blossoms. It is commonly a crab which indulges in this beautiful eccentricity—as if to hint at acid tempers mellowing with age. We knew a tree which had this habit year by year, and was spared for the beauty of its double blossoming when its sour fruit would have doomed it to the woodpile and the fire.

Belated strawberry flowers are quite as common as September violets. On a cold morning in late September, as we crossed the woods, a dry hillside in an open glade was whiter with strawberry blossoms than with hoar frost. It was a year when an unseasonable frost in May had robbed the birds and children of their feast of berries, and these wild plants, having their vigor unexhausted by fruit-bearing, had launched out upon a brave, but fatal, experiment of autumn blossoming, which meant, we fear, a short crop in the following summer also. It was a beautiful, but also a pathetic, sight, for the strawberry flower is not like other flowers. In seeing it we always think of the beauty of the fruit hanging crimson on its stalk beneath the leaves, and this white hoar frost on which the pale sunlight listened was a too sure forerunner of the snow.

It is in the growths of the field rather than the wood that this September recapitulation most commonly and naturally happens, but it is not unknown in the wood depths. In the deep shadows of the high forest one may sometimes find a few blossoms of the frail wood sorrel, hinting of the earlier beauty that transformed the carpet of light green leaves; and the blossoms of the dwarf cornel, or bunchberry, are not at all uncommon. But who ever found a lady's slipper belated or mistaken in its blossoming time, or a snowy orchid, or a painted trillium, or a silken-hooded hepatica bud uplifted from its clump of bronze-purple leaves? Who has ever discovered even one of the fur-mantled buds which the trailing arbutus makes ready with such dainty and deliberate care opening before it has made acquaintance with the snow? Yet in the open glades and at the wood edges you may find more than the strawberry and the violet. The earliest hawkweed with its mat of purple-veined leaves, which the early settlers associated with the rattlesnake, often makes a new beginning and sends up a lusty shoot in September. A fragile windflower looks up astonished to the maple tree above it, full leaved and crimson against the sky. Rarest and most beautiful of all, by northern wood openings and pathsides, the linnæa sometimes takes the time of autumn's glory to lift up her companies of twin pink bells from which such exquisite perfume is always ringing.

Much more common than these returns upon its own history are the survivals of the year. The long-burred wands of agrimony are golden at the tips, meadow-sweet spires are still to be discovered on the hillside, pink and white thoroughwort, though frayed and faded, holds possession of the brookside, with the last fire of the cardinal flower between. You may even launch upon some quiet pond in the recesses of the woods and come home with treasure-trove of water lilies and, perhaps, a stray pickerel weed or sagittaria. The growing world, in fact, seems quite as reluctant to give up its memories of summer as mortals ever are, and clings to every show of youth. When the earliest frosts come with their sharp discrimination between delicate and hardy growths, even then September does not quite despair. There are gaps in her array, but many of the smitten ones take heart of grace and lay new plans of blossoming on the return of genial days. When the real end comes—the black frost that ruins everything—it is upon a still ambitious and courageous life it falls.

It is in the life of birds that September's note is saddest, for here she reads the story of the spring again, but reads it backward. All the feathered multitudes that hurried home or paid us cheerful visits on their northward flight are passing by; but the jolly note, the song of love, the glory of the fresh courting plumage—all is changed. The sojourners gather on the sheltered side of the woods in flocks. They are shy and silent, and evidently discontented with the prospects of the time. Some day, when we go to look for them, they are gone. Only the tardy thistle birds are atlit on the tall weeds, rejoicing in their special harvest time of oily seeds, and in the high woods rings the ever cheerful note of the chickadees, careless of winter cold. September holds the magic spell of winged life, but reads it backward, so that all the vision disappears. We must make friends with our few cheery comrades of the wintertime, and wait with patience until April, in her turn, takes up the book and recites the charm for us in the happier order of growth, delight and song.

THE BOARD'S FINANCIAL YEAR.

All friends of missions will be encouraged by learning that the American Board closed its financial year Sept. 1 without debt and with \$502 in its treasury. It began the year with a debt of \$114,632. Not for a long period has business been weighted with so heavy a depression as during most of the last twelve months. Many churches have found great difficulty in meeting their current expenses. Incomes have been reduced that had already largely fallen off. Yet during the entire history of the Board its receipts have never been so great as this year except in the years of 1890-1892. The figures are as follows:

	Year ending Sept. 1, 1895.	Year ending Sept. 1, 1896.
Regular donations,	\$423,373.11	\$426,730.92
Donations for special objects,	45,569.64	45,569.15
Legacies,	136,435.16	116,988.70
	\$619,367.91	\$587,708.77

Besides donations and legacies, the receipts for the debt, interest on permanent funds, etc., were \$155,395.82, making the total from all sources \$743,104.59. In addition to all this the Board has received and forwarded for the relief of Armenian sufferers \$130,035.96, a large part of which has come from its constituency and much of which would, but for the great need caused by Turkish barbarities, have been given to it for ordinary missionary work. Still further the treasurer has forwarded more than \$80,000 to Armenians in Turkey from their relatives and friends in this country.

It will be understood, of course, that so large a portion of the receipts, nearly \$115,000, having been given for the payment of the debt, this favorable result has been reached only by severe retrenchment in the field, checking the work at important centers. Yet on the whole the year has been spiritually a prosperous one for missions and in some fields, as in China and Turkey, barriers have been removed and opportunities were never so promising as now.

The treasurer's report is a demonstration of the wisdom of the financial management of the Board, a most cheering evidence that it continues to possess the confidence of the churches, and that its work was never more dear to Christian hearts than now. The conversion of the world to Christ is the supreme mission his followers have undertaken, and though they seem as yet but

dimly to comprehend it their interest in it is not waning but increasing. The coming annual meeting will be quickened by the facts that for the first time in four years the Board will face the future without a debt and that it has resolved in future to expend only what is put into its hands. The gathering at Toledo Oct. 6-9, held at a midway point geographically, ought to be largely attended and matters relating to the Japan and Turkish missions are in such a condition that deliberation in regard to them will take on exceptional importance.

THE EASTERN PROBLEM.

There is no conclusive evidence yet that either Great Britain acting alone or the Powers acting together are prepared to prevent further massacres of Christians in Turkey, but there is some evidence of an approaching crisis that will seriously effect not only Turkey but the future of Europe. The tension in Constantinople is high. Great Britain has a fleet of fifteen vessels as near as Thasos, within easy striking distance. Sir Philip Currie, the British ambassador, has forced from the sultan during the past week an irade, putting an end to the deportation of Armenians without trial and conviction. Officers of the Turkish army filing claims for back pay and resigning because they failed to get it have been arrested and cast into prison, a proceeding not calculated to develop loyalty in the Turkish troops. The European residents of the city realize that nothing but their own efforts, and those of troops which might be landed if occasion demanded, stand between them and murder, theft and rapine, so absolute is the breakdown of all authority and so farcical is the pretense of executing justice. On Aug. 31 the Powers sent to the Porte abundant testimony proving the guilt of Turks responsible for the recent awful massacres in Constantinople and its suburbs. The Porte has just replied, scoffing at the sworn testimony of European eye-witnesses; and the Extraordinary Tribunal, constituted to investigate the recent massacres, has acquitted the few Turks who were arrested, and, in short, brought in a whitewashing report.

Turning from Constantinople to European centers of population, the outlook is brighter. Public opinion in Great Britain is such now that Lord Salisbury will be supported in the most radical and aggressive action which he may care to take, whether co-operating with the other Powers or not. The Tory press, both religious and secular, is at last awake to the horrors that have been perpetrated and the duty of Christendom, while Liberal organs like *The Spectator*, *The Speaker*, *The Chronicle* and *The Daily News* are thundering forth demands for the most summary treatment of the sultan; and Lord Rosebery and Mr. Asquith of the recent cabinet have let it be known that the Liberal rank and file will stand shoulder to shoulder with Conservatives in supporting the most drastic measures. Mr. Gladstone has written another letter, in which he says:

In my opinion the assassin, and not his Mohammedan subjects, is the author of the massacres. From first to last their atrocity has no parallel in recent history. The concert of Europe is a miserable, disgraceful mockery, and some sovereigns and governments have given direct countenance and support to the assassin. Indeed, the presence of the embassies at Constantinople is in itself substantial countenance of support to him and his guilty proceedings. The coercion which

should long ago have been applied to him might even now be the means of averting another series of massacres.

Mr. Gladstone is expected to speak at one of the many great indignation mass meetings which are to be held in England and Scotland this week.

Happily there are signs of aroused public opinion in Germany and France as well. Thanks to the personal testimony of a son of Leipsius, the great Egyptologist, who recently traveled through Armenia, the German people have at last been given unimpeachable testimony concerning the massacres, and his letters have been republished by the Roman Catholic, Jewish and Protestant press and have made a profound impression. Mass meetings of protest were held in Hamburg and Brunswick last week. Arrangements were made for spreading the news throughout the realm, exciting popular indignation and securing aid—diplomatic and pecuniary—for the persecuted Armenian Christians. In France, too, three of the Christian Socialist deputies have notified M. Honotaux, the minister of foreign affairs, of their intention to interpellate the government as to what measures it has taken or will take to protect the Christian subjects of the sultan of Turkey, and their action and the reply of the ministry will afford an opportunity for beginning a discussion of France's duty. Queen Victoria is credited by some with stiffening Lord Salisbury's backbone, and when the czar of Russia reaches Balmoral the indignant Protestant ruler of Great Britain is expected to confer with the mighty head of the Russian empire and the Greek Church respecting their joint duty as Christian sovereigns. May God grant that they may see their duty clearly and act swiftly. The quotations from English papers which we make elsewhere, and many others that might be reproduced, show that Christian sentiment in England is almost unanimous in favor of an Anglo-Russian alliance.

Our own duty in the matter is clear. The Bancroft, which sailed from New York last Saturday, must enter the Dardanelles, when it arrives, and our cruisers now nearest the Mediterranean should be collected where they can be effective if needed. Mr. Terrell, our representative in Constantinople, should keep the Government at Washington informed of every essential incident in the tragedy, and when the time comes for action it should be made clear that, while the United States has no desire to participate in European scrambles for territory, it must be reckoned with as a defender of its own citizens and the protector of the innocent and weak against the vicious and strong. Harold Frederic, the London correspondent of the *New York Times*, intimates that Great Britain would welcome our support in a movement calculated to end misrule in Turkey. Of course she would, even if it were only moral support. But some day something more tangible than moral support will be needed perhaps, and new precedents, growing out of conditions that George Washington could not foresee, will be established. Face to face with Slavic or Mongolian hordes some day the English-speaking peoples of the world will unite for self-preservation and the perpetuation of Christian civilization and democratic government.

A North Carolina lawyer-prescher was so stirred with righteous indignation recently

that, in voicing his wrath, he was almost betrayed into language not permitted to consistent Christians. Checking himself in the midst of an outburst, he said, "I wish to say that the Christian Church ought to invent some form of sound words to be used by ministers of the gospel in times of great provocation."

DORCAS AND HER USEFULNESS.

Dorcas has been the most conspicuous example of the activity of her sex in Christian benevolence and service throughout the history of the church. Humble although she may have been and brief as is the account of her, she is and always will be honorably famous. Moreover, we seem to know just what sort of a woman she was, so suggestive is the mention of her in the sacred record.

Woman's work in the church has its own individuality, the outgrowth in part of external conditions and in part of her feminine powers and tastes. In spite of an exceptional instance now and then, she is not likely to enter the pulpit often as its regular occupant, although her occasional power of eloquent public speech is readily conceded. But in the administration of charities, in the organization and promotion of relief and rescue work, she is easily leader. Patience, perseverance, cheerfulness, sympathy and fertility in resources are her characteristics as a Christian worker, and in sagacity she is not second to the other sex, especially when experience has trained her.

The field of work in the church for women is likely to broaden. The making of garments for the poor apparently was its chief feature in the case of Dorcas, but were she living now this item would be to her but one among many. Yet the modern Dorcas is the same as the ancient. She can be found in almost every church. We all know and love her. Her sweet self-forgetfulness, her quick response to every appeal of grief or need, her appreciative and helpful yet discriminating sympathy, her persuasive influence—succeeding often when every other appeal has failed to save—her unshaken faith in human nature, and above all her calm, sure trust in God as she busies her hands and feet in his service—these are her qualities, and as they are mentioned certain faces come to mind at once. Thank God for them!

Dorcas need not and will not disregard the obligations of home or friends. She need not neglect self-culture or the legitimate claims of society. But in all and through all her first and ruling thought is how to serve God by serving her fellowmen and women, especially those whose lives have become overcast.

CURRENT HISTORY.

The Political Campaign.

Mr. McKinley is gaining the ear of the voters of the country in his series of felicitous speeches to those who make up that ever changing stream of organizations—political and otherwise—that passes by his Canton door. He thus has the advantage of being able to say naught but that which he has had time to weigh, and he can suit his argument to those to whom he is appealing. Especially noteworthy during the past week were his talks to the journalists of Ohio, and to the club of 1,000 former Democrats who journeyed from Chicago to see him and tender their support. Mr. Bryan, after a brief sojourn at his home in Lincoln, has

begun a tour which will take him South and East, and bring him in touch with a large number of voters. His determination to return East is counter to the wishes of the managers of his party, but he believes that he can carry New York State and will poll a larger vote in New England than others anticipate. His letter accepting the Democratic nomination we refer to in another paragraph. Mr. Watson persists in attacking Mr. Sewall and inveighing against Populists casting their votes for Mr. Bryan if he, Watson, is not recognized by Mr. Bryan and his managers as the natural and legitimate running mate for Mr. Bryan. Back of Mr. Watson in this demand is a very large faction of the Populists in the South and some of those of the West, and it is by no means certain that the silver forces will really fuse and vote together on Nov. 3.

Mr. Hobart, in his letter accepting the Republican nomination of vice-president, revealed again intellectual ability and depth of conviction that promise well, should Mr. McKinley be elected and Providence then decree any sudden elevation of the vice-president to the more responsible position. The letter of Senator Carter of Montana, former chairman of the Republican National Committee, asserting his intention to support Mr. McKinley, notwithstanding his dissent from the monetary plank of the St. Louis convention, is a straw which seems to indicate that the defection of Western silver Republicans will not amount to as much on election day as seemed probable just after Senator Teller and others walked out of the St. Louis convention.

The Defeat of Free Silver in Maine.

The voters of the State of Maine, in unprecedented numbers, went to the polls last Monday and voted for county, State and congressional officials. Neither local issues nor the intrinsic qualities of the candidates counted for much, as during the fiercely fought campaign the emphasis of the speakers and the interest of the auditors centered exclusively on the sharply defined, national issue—a gold or silver monetary standard. The result is due to a union of former Republicans and Democrats determined to maintain the reputation of the State and nation for sanity and honesty. A few of the Democrats voted for the gold standard candidate for governor, Mr. Clifford; more remained away from the polls, and even more voted the Republican ticket, local as well as State and congressional. As a result Hon. Llewellyn Powers, the Republican candidate for governor, has a plurality of 50,000; Maine's distinguished quartet of congressmen, Reed, Dingley, Boutelle and Milliken, go back to Congress with majorities of more than 10,000 each; and Mr. Arthur Sewall, the Democratic candidate for vice-president, not only has been repudiated with the platform on which he stands but the Democratic ticket failed to carry his ward in the city of Bath. Mr. Reed interprets the result as indicating "that the American people intend to dispose of the free silver question in a very decided fashion," and Mr. Reed is not a rainbow chaser.

Mr. Bryan's Letter of Acceptance.

Mr. Bryan's letter accepting the Democratic nomination gives but little attention to the question of monetary standards and even less to the tariff. It is chiefly a defense of those articles of the Chicago platform which condemn the Executive for its assertion of Federal authority in 1894 when deal-

ing with obstructions to interstate commerce, which asperse the reputation of Federal courts and threaten to make them subject to popular whim or dictation. The letter also attacks the national banking system. Life tenure in the civil service is decried and a plea for "a fixed term in appointive offices, except where the Federal Constitution now provides otherwise" is filed. The position virtually is taken that after many years of hard struggle to eradicate the spoils system we are to return to it again.

The Attorney General of the United States, Mr. Harmon, in his letter published last week making known his intention to cast his vote against Mr. Bryan, did well to set forth clearly just what Mr. Bryan's clamor against Mr. Cleveland and Mr. Olney means, how ignorant he is of the Constitution to which he appeals and how wide he is of the mark in his statement of facts. Stripped of its platitudes, Mr. Bryan's contention is that:

While the United States guarantees to every State a republican form of government and is empowered to protect each State against invasion, it is not authorized to interfere in the domestic affairs of any State, except upon application of the legislature of the State, or upon the application of the executive when the legislature cannot be convened. This provision rests upon the sound theory that the people of the State, acting through their legally chosen representatives, are, because of their more intimate acquaintance with local conditions, better qualified than the President to judge of the necessity for Federal assistance.

Mr. Harmon replies:

According to Mr. Bryan, there is somewhere implied in the Constitution a prohibition of the free use of force by the United States against persons who, within the limits of a State, may be resisting its officers and paralyzing all its operations as a government, unless the local authorities first make request or give consent. This is contrary to the settled principle that, while the Federal Government's operation is confined to certain subjects, it has, as to those subjects, all the attributes of sovereignty, and one of these is always and everywhere, within the territory of the States which compose it, to suppress and punish those who in any wise interfere with the exercise of its lawful powers. The fact that there are within that territory other governments exercising sovereignty over all matters not so committed to it can make no difference under our double form of government.

Congress has authorized the President to use the armed forces of the Government in aid of the State authorities when requested by them, as provided in the Constitution, and has also authorized him to employ such forces upon his own judgment alone against "unlawful obstructions, combinations or assemblages of persons" in whatever State or Territory the laws of the United States may be forcibly opposed or the execution thereof obstructed.

Both Mr. Bryan and Mr. Harmon are quite right in thinking that the issue on which they disagree is a vital one. We had supposed that the Civil War buried the States' right doctrine so deep that it would not be raised again. Apparently it is alive, and not as a sectional, but a class, war cry. Mr. Bryan's letter, by its omissions and commissions, goes far toward warranting the prediction that his appeal to voters from this time on is to be one calculated to win all the lawless and discontented to his side. Mr. Cleveland Bolts the Chicago Ticket.

That which has been predicted has come to pass, and yet who, one year ago, would have dared to prophesy that the titular head of the Democratic party, the man who created an issue on which the party returned to power after nearly a generation of exclusion, would repudiate the nominations and platform of his party named and formulated at a convention whose regularity none can dispute, and cast the influence of his administration in every conceivable way,

nominally in behalf of "bolting" Democratic candidates, but virtually in behalf of the candidate and platform of the Republican party? And yet that is the situation today, unparalleled in our political history, the significance of which contemporary students of history will not, and cannot, appreciate as justly as those who will come after them. The indorsement of the Palmer and Buckner ticket and platform by President Cleveland, Secretaries Carlisle, Lamont, Herbert and Francis and Attorney-General Harmon during the past week accentuates the division within the Democratic party as nothing else could; and its far-reaching results can only be dimly seen. A weighty Democratic precedent for the "divine right of bolting" has been established. Democratic United States senators, whose lack of judgment or principle are virtually condemned by the President, will have their revenge at the approaching session of Congress. Legislation of the greatest importance may pass or not as the result of this decisive action.

Labor Interests at Home and Abroad.

The pregnant fact that the majority of American wage earners are, by deliberate choice, not members of labor organizations makes it impossible to judge from the utterances of the leaders of organized labor in this country how the current of thought on political issues with the rank and file is running now, or how the wage earners of the country will vote on Nov. 3. But enough of the wage earners are enrolled as members of the trades unions to make it possible and a duty to consider their attitude, and thus far it must be conceded that their drift seems to be toward Mr. Bryan, presumably not so much because of their faith in the remedy of free silver which he prescribes for the social disease, but because he not only heartily indorses but emphasizes those planks of the Chicago platform which condemn Federal interference in labor disputes, either by force of arms or resort to injunctions issued by equity courts. Mr. Debs and his associates in directing the American Railway Union, during the past week, have issued an address to railway employees calling upon them to support Mr. Bryan. On the other hand the former head of the Knights of Labor, Mr. T. V. Powderly, is on the stump appealing to wage earners to vote for Mr. McKinley. But both Mr. Debs and Mr. Powderly are discredited and count for little now. Leaders like Mr. Arthur and Mr. Gompers are not committing themselves or their organizations. In Massachusetts most of the prominent leaders of organized labor are working with the Williams free silver faction of the Democratic party. Throughout the country, however, the majority of wage earners are reading voraciously, are flocking to political rallies in unprecedented numbers, and are doing their own thinking, and their very silence is distracting to all the party managers, for it is recognized by all that they and the farmers have a voting power that is irresistible.

Our alien immigration law, a portion of which was directed at Canadian mechanics, has provoked retaliation, and already the Canadian Parliament has a bill of this sort before it which Premier Laurier has promised not to oppose, if our Government maintains its present stiff attitude. The citizens of British Columbia are aroused on the subject of Asiatic immigration, and are fighting at Ottawa for legislation which will pre-

clude not only Chinese but Japanese laborers from entering their bounds. The feeling is so intense and general that Li Hung Chang received no courtesy in Vancouver save from the Chinese, and went directly from his train to the steamer on which he sailed for China. Hawaii, too, is feeling more and more that a great mistake was made when the doors were opened so unreservedly to the Japanese, and their chief problem now is how to shut the door without giving offense to a Power to which Hawaii is inferior, viewed from the militant standpoint. The Australian colonies also are facing this same problem, and dreading the same measure of naval and military strength. Mexico, ever in search of cheap labor, has just made new concessions to Japanese colonists.

The British Trades Union Congress, in session at Edinburgh last week, was a much more conservative and peaceful gathering than the congresses of 1894 and 1895. The work begun last year, of reinstating conservative trades unionists as leaders, has been completed, and the Norwich platform of 1894 with its socialism has been repudiated. At the same time the demand has been renewed for the nationalization of certain natural monopolies, and credit has been given to the socialist leaders for their service in arousing public sentiment and calling attention to glaring evils. The Edinburgh congress erred, as has all its predecessors, in emphasizing the theoretical and political and depreciating the practical and individual.

The Defeat of the Tillmanites in South Carolina.

South Carolina, on the whole, was cursed by the domination of her old white aristocracy. She was plundered by her white and black rulers during the reconstruction period. She has suffered grievously under the rule of the revolting masses of the whites led by Senator Tillman. It would seem now as if his rule were about to end, and a new era begin in which the best elements of society, drawn from all factions, will rule. There must be enough intelligent men in the State to realize that the commonwealth cannot prosper by a return to past or a continuance of present conditions—political or social—and wherever found these men, whether white or black, learned or unlearned, should unite. Senator Tillman's effort to put John Gary Evans, whom he first made governor of the State, into the United States Senate as his colleague has been repudiated by the rank and file of the Reformers, who joined with the Conservatives in naming Judge Earle at the popular primaries held last week. Judge Earle is a Reformer, but a gentleman, a man of ability and character, and a far worthier incumbent of the seat formerly occupied by Charles Pinckney and John C. Calhoun than either of the men—Irby and Tillman—whom the revolt of the masses against the classes in South Carolina has projected into the arena of national politics. This is Senator Tillman's first defeat. His prestige has gone, and now that his own character as well as that of Governor Evans is assailed, and charges respecting their venality, as well as their subordinates, are current, it becomes apparent that this fomenter of class hatred must divert his attention for a time from national problems and return home to the people, who are revolting against his high-handed rule, and pacify them if he can. If his enemies can prove, as they say they can, that he and Governor

Evans and the head of the State dispensary have all feathered their nests by accepting commissions from manufacturers of liquor sold in the State dispensaries, then the famous dispensary system which Mr. Tillman established when he was governor will probably perish with the fall of the Tillman dynasty.

NOTES.

The bank failures in New Orleans during the past week were caused by rascality in some cases and by lack of reserve strength in others.

After Jan. 1, 1897, Glasgow's revenue from municipal property, chiefly street railways, will be so large that the city will cease taxing its citizens.

Miss Clara Barton has arrived in New York. To all who desire an accounting from her for the work done by herself and agents she promises a statement soon.

Nansen's reception at Norway's capital shows that he is the hero of the Scandinavian people today, and every additional bit of information respecting his trip toward the north pole confirms the opinion that it was a marvelous feat, and one that contributed much to the world's stock of knowledge.

John Hancock's grave in the Granary Burying Ground, Boston, is now marked with a handsome monument, paid for by the Commonwealth of Massachusetts, the legislature following the lead of an Afro-American member of the legislature now representing the district of the city where Hancock resided.

The British army's advance toward Dongola and the heart of the Soudan has been resumed. Sir Cecil Rhodes, now that Mr. Chamberlain is in this country, is reasserting authority in Rhodesia, which, it was understood, had been denied him, at least until he had met and answered the charges against him.

Leavenworth, Kan., a historic town in the long struggle to make the Negro a freeman, suffered a blot on its escutcheon last week when an Afro-American graduate of West Point, United States cavalry officer, was refused entertainment by Leavenworth's hotels and compelled to go to Kansas City to find shelter.

A semi-official statement from Scotland Yard explains the arrest, in Boulogne, of Tynan, the Phoenix Park murderer, and the arrest of his fellow-Irishmen in Rotterdam, as the forestalling by British detectives of a gang of Irish Fenian and Russian Nihilist conspirators who had planned to assassinate both Queen Victoria and the czar of Russia while the latter was visiting at Balmoral.

Through thick and thin, ignominy and contumely, whether Tweed plundered or Croker stole, the New York *Sun* has stanchly defended Tammany and assailed its foes. But Tammany's indorsement of Mr. Bryan and the Chicago platform has caused Mr. Dana to feel more squeamish than when his fellow-citizens have been plundered and misrepresented and misgoverned, and the *Sun* last week bade Tammany a sad farewell. But, with the *Mail and Express*, we fear that this farewell is of the Brutus order:

Therefore our everlasting farewell take;
Forever and forever, farewell, Cassius!
If we do meet again, why, we shall smile:
If not, why then this parting was well made!

We are learning now the truth of George Meredith's aphorism. "Expediency is man's wisdom. Doing right is God's." Ever since the war ceased we have been paltering and compromising on matters pertaining to national finance, calling that money which is only a pledge to pay in money, and catering to producers of a metal that like iron and copper has ceased to be precious and become a commodity. Today we suffer the consequences

and shall for years to come, whatever be the verdict in November.

IN BRIEF.

Ian Maclaren sails from Liverpool this week Wednesday on the Germanic. His numerous American admirers, who are keenly anticipating his visit, will appreciate the illustrated character sketch of him which we shall print next week. It is from the pen of our London editor, Mr. Dawson. We shall also print next week a business man's view of the political situation. It will be entitled *The National Crisis of 1896*, and the author is Mr. Samuel B. Capen.

Hon. Whitelaw Reid of the New York *Tribune* rises to remark that this is an "honest and Christian nation."

Naught but deep regret is felt by the friends in this country of Dr. Alexander Mackennal, of Bowdon, Eng., who have heard of his breakdown in health and cancellation of all engagements.

An organization in Atlanta calls itself a church, without creed or covenant. Any one may become a member if he will only pay his dues. The contribution box is essential in a church, but when it takes the place of the communion table the name of the organization should be changed.

Rev. Dr. Henry Reynolds, one of the ablest of the English Congregationalists, formerly editor of the *British Quarterly Review* and later editor of *The Evangelical Magazine*, is dead. From 1860 until a recent date he has been president of the Countess of Huntingdon's College at Cheshunt.

Drs. Bradford of Montclair, Noble of Chicago, Smith of St. Paul, Lorimer of Boston and Whiton of New York have been preaching in London this summer and with a success which the *British Weekly* credits partially to their "high spirits," fed by breathing Atlantic winds *en voyage*.

The deaths during the past week of Treasurer Pinneo, of the Church Building Society, and of Mr. W. H. Wardwell of Brookline, a prominent director of the S. S. and P. S., call fresh attention to the valuable services rendered by laymen in conducting the affairs of our benevolent societies. The gaps made by their dropping out are not easy to fill.

The Jews in Boston's North End, who assaulted and robbed a fellow-Hebrew last week because he would not close his place of business on the holy day set apart by ceremonial law, revealed that old Pharisaical spirit which exalted the letter and overlooked the spirit of the law. They also showed that they did not understand the American spirit and law.

Perhaps some of the Northern friends of Berea College will realize how great is the darkness in which it serves as a beacon light when they learn that at the laying of a corner stone of a Baptist Church in Berea last week copies of Mr. Bryan's Chicago and Madison Square Garden speeches were placed alongside of the Bible as worthy of preservation in the corner stone pocket.

Lest some rush in where scholars fear to tread we quote the latest definition of sociology, German to be sure, but for that reason, perhaps, in the eyes of some all the more valuable if not intelligible. "I understand," says Professor Simmel of the University of Berlin, "the task of sociology to be description and determination of the historico-psychological origin of those forms in which interactions take place between human beings."

Quite a number of Congregational ministers, judging from reports in local newspapers, find it their duty to speak on the moral issues of the political campaign, and

we think most of them believe that sound money is righteousness. The *Nebraska News*, which is well posted on Congregational affairs in that State, says: "We know of but one [Congregational] minister who wears a Bryan button, and but few headed that way."

While Dr. Walker has made no substantial gain since his paralytic seizure of Aug. 22, certain slight changes in his condition give some hope of, at least, partial recovery. Though he is still physically helpless and unable to speak intelligibly, his mental activity has increased and his apparent comprehension of what is said to him. No rapid improvement, however, may be looked for. He is still at Brattleboro, Vt.

We venture to say that two Boston deacons summering down on Cape Cod rendered their help to the local church in a way that has not been duplicated throughout the land the past season. They gave a sleight of hand exhibit in the Town Hall and the \$29 accruing therefrom were transmuted into hymn-books. Thus a long felt want was supplied and a demonstration afforded of the possibilities of turning the heathen art of juggling to Christian uses.

Dr. Arthur T. Pierson stood in close personal relations with the late Dr. A. J. Gordon, both in general evangelical work and in Northfield interests and endeavors. He was Dr. Gordon's helper in the compilation of the hymn-book which is used by the Clarendon Street Baptist Church in Boston. He is always welcome there and finds a sympathetic and interested congregation. His two services last Sunday were largely attended in spite of the pouring rain.

Some of the oddities of ignorance in this campaign are worth recording. Many strange mistakes have been made in regard to the meaning of "sixteen to one," like that of the Missouri Populist whom Mr. Puddefoot tells about, who thought it meant that he could take a gold dollar to the mint and get sixteen silver dollars for it. To match this a Populist tells of a Democratic speaker in Maine who "attempted to talk tariff, but when he classified hydraulic hose as women's stockings he was hauled off." It is good to have a little fun interjected into the seriousness of the campaign.

Huxley is often quoted as the chief apostle of the modern unbelief. It may be well, therefore, for some of the young men who fancy that the chief weapon of controversy is the hammer of the iconoclast to read what Mr. Wilfred Ward says of him in his reminiscences, published recently in the *Nineteenth Century*. "He often resented being identified with simple destruction in matters of religious faith, and disclaimed all sympathy with the scoffing spirit. His opposition to theology had not meant, he said, opposition to religion." The spirit which rejoices in destruction is ignoble always.

It will doubtless be a kindness to many Sunday schools to call attention in this number, devoted so largely to their interests, to the illustrated lectures of Rev. Selah Merrill, D.D., on Jerusalem and Palestine. They have already found favor in a number of places. The current lessons have so much to do with the Holy Land, and especially with the Holy City, that whatever imparts reality to the events studied is of great value. Though Dr. Merrill is now living quietly at Andover, as American consul he was in Palestine ten years, and before and since his residence there he has devoted much time to acquiring an accurate knowledge of the country.

Eight leaflets have just been added to the Old South historical series, bringing the number up to seventy-three. Most of them are reprints, judiciously selected, of documents connected with our early history as a nation. Among them are Columbus's Memorial to

Ferdinand and Isabella, John Winthrop's speech on Liberty, Cotton Mather's Bostonian Ebenezer and Governor Hutchinson's account of the Boston Tea Party. These leaflets are doing valuable service in stimulating popular historical study and showing to young students the sources from which history is written. They are sold very cheaply and can be obtained through Edwin D. Mead of Boston.

In a journal devoted to advancing the interests of insurance we find the statement that "the mortality by suicide on insured lives is known by all insurance men to be enormously greater than it is on the whole population. No other evidence than this is needed to establish the fact that life insurance is responsible for the great majority of suicides." A certain form of life insurance policy may be responsible for the increase, but not life insurance *per se*. Officials of the companies in draughting policies, and judges and jurors in construing them, can, if they set about it, soon make it impossible for men deliberately to take their lives, certain that their heirs will profit by their self-murder.

The secretary of the Y. M. C. A. in one of New England's cities resigned last week. A sentence from his letter of resignation deserves consideration, for it indicates a peril which every secretary of such an association—and many a pastor as well—faces. He writes: "The business side absorbs nearly all one's best thought and energy, leaving little time for that side of the work—the spiritual—which was the primary cause of my entering the general secretaryship." Multiply the functions of the Y. M. C. A. or the church and increase the fiscal liabilities, and, unless laymen step in to bear the burden, the secretary or pastor must, to a large extent, cease to be a spiritual guide and become a business manager.

Congregational families removing to New York and young people going there this autumn as students will be glad to know of the new Congregational church to open up town on the West Side under the pastorate of Rev. H. A. Stimson, D. D., recently of the Broadway Tabernacle. It is to worship in the new, beautiful and churchly hall, corner of Eighty-third Street and the Boulevard. Few such attractive places of worship are to be found outside the newest church buildings. It has a series of smaller rooms for the week day meetings, and will be the center of a strong social life. The church will probably be known as the Manhattan Congregational. The opening service is to be held Sunday, Sept. 27. Success to Dr. Stimson on the West Side!

To Harvard's loss in the recent death of Prof. J. D. Whitney another is added in the passing away, Sept. 11, of Prof. Francis James Child, the eminent Anglo-Saxon scholar and for forty-five years a member of the faculty. He was Boston born and trained in the public schools, graduating from Harvard in the famous class of 1846. In the field of literature he had won laurels in England as well as in this country, though as an editor of the works of others rather than as a writer of books. His edition of English and Scotch ballads and his collections of other poems have been widely circulated and praised on account of the critical notes that accompany the original text. His qualities of mind and heart bound him closely to all who knew him, and there have been few men at Harvard within the last half-century who have exerted an influence tantamount to his.

The New York *Christian Advocate* has completed its threescore years and ten, the period which covers many of the mightiest triumphs of Methodism in America. It has had eleven editors, and the faces of nine of them appeared on the cover page of last week. The first left behind him no portrait, and the present ed-

itor, Dr. J. M. Buckley, was too modest to add his own to complete the series up to date. But his term of service has already exceeded that of any of his predecessors, and the estimate of his work which is held in his own denomination was indicated by his unanimous re-election by the last General Conference. It seems to us that it must take almost superhuman ability for a man to please his constituency well enough as an editor to secure their unanimous approval and at the same time to please his own conscience; but we have no doubt that Dr. Buckley is as true to his convictions as he is loyal to Methodism, and he has shown himself fearless more than once by combating proposals which many leading Methodists have urged. The *Christian Advocate* is one of the ablest religious papers which comes into our office, and is always carefully examined.

We have had no more interesting visitor this summer than Prof. S. Sathianadhan of India, who favored us with a brief call last week. He occupies the chair of logic and moral philosophy in the Presidency College, at Madras, India. He is a graduate of Cambridge University, England, and has taken two post-graduate degrees there with honor. As chairman of the National Council of the India Y. M. C. Association he has been of great service to the cause of Christianity in India. His wife, an earnest Christian of high descent, is the first Hindu woman to achieve note in English literature. The professor comes to this country to attend the annual retreat of the international secretaries of the Y. M. C. A. and to visit the larger American cities. On his return to India he will stop long enough in England to receive his M. A. degree in Cambridge. As we conversed for a few moments with this charming Christian Hindu, whose use of the English tongue is as accurate as it is easy and whose dress and bearing pronounced him a gentleman and a scholar of the first rank, we realized afresh how incidental are differences in complexion when compared with qualities of the mind and heart that render their possessor at once a citizen of the world and of the kingdom of heaven.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Close of Vacation.

Although Sunday was communion day, in nearly all our churches there were large congregations to welcome back their pastors and pledge them their earnest co-operation during the coming year. Leavitt Street Church commissioned one of its deacons to read a carefully prepared address of welcome to its pastor, Rev. Mr. Silcox, at the morning service. In many other churches where no address was read the reception was no less hearty. Dr. Withrow of the Third Presbyterian Church returned in time for the Wednesday evening meeting, Sept 9, which fills the spacious room in which it is held, and to find a newly-decorated audience-room and a building thoroughly renovated in every nook and corner. Dr. Noble still lingers in England, where he has received courteous attention. For several Sundays he has preached in prominent pulpits and some of his sermons have been reported in full. Meanwhile his people have renovated the Sunday school rooms and parlors of the church, and are eagerly counting the Sundays which must elapse before they see him again in the pulpit. They are anticipating a great deal from the outing he has had, since, in accordance with his custom, they know that his experiences will find their way into his sermons, and that through his eyes they will themselves get the benefit of his tour in foreign lands.

Dr. Gilbert, lately of *The Advance*, has not yet returned from his trip abroad, but Professor Mackenzie is in his place in the seminary.

Ministers' Meeting.

The first gathering of the season was at the Sherman House, Monday morning, President Loba in the chair. The time was occupied by accounts of vacation experiences. These were varied enough to suit the most fastidious. Rev. Q. L. Dowd of Winetka, browned by the sun, had a delightful and profitable time on his wheel in Great Britain and upon the continent and eagerly awaits an opportunity to repeat it. Mr. Silcox preached one Sunday in Christ Church, London, Newman Hall's former church. Other brethren found health and pleasure and profit at Macatawa Park. Some went as far north as Minneapolis and breathed the invigorating atmosphere of Lake Minnetonka. Dr. Goodwin was in northern Wisconsin, where he remained till the law against fishing drove him home. A few stayed by the stuff and reported good congregations during the summer and a hopeful outlook for the winter. Indeed the feature of all the reports was the hopefulness of the brethren, especially on the part of those who are in what are thought to be the less attractive fields. It is also true that in the older and stronger churches there is a feeling of encouragement not always apparent at this season of the year. Some familiar faces were missed at the meeting. Rev. G. F. Herrick, late secretary of the Education Society, has left us to take up his duties as president of Washburn College. In his place we were glad to welcome Rev. C. R. Bliss, so much loved and respected by all our ministers. It is the universal feeling that in these hard times the society he represents ought not to be left to suffer.

Labor Day.

The weather was all that could be desired and the people made the best possible use of it. The streets were full from early in the morning till late at night. There were few disturbances. The processions were long and an object of curiosity to thousands of beholders. Prominent everywhere was the United States flag, expressive of the loyalty which labor cherishes toward the Government. At Sharpshooters' Park there were perhaps 15,000 persons present to listen to Mr. Bryan. He did not discuss political issues, although he had considerable to say about the wrongs the poor are suffering from the rich and prosperous classes. If one were inclined to criticize him it would be for the persistency with which he dwells on the oppressive disposition of employers of labor and for the efforts he seems to be making to create enmity between those who ought to be friends. Still the speech Labor Day was one of the best Mr. Bryan has yet made.

The Political Caldron.

The situation here grows interesting. Saturday night Central Music Hall was crammed to listen to a masterly discussion of the issues of the campaign by Hon. Carl Schurz of New York. Mr. Schurz was at his best, and although his address was very long he held his audience to the last. The representative men of the city were present, and applauded his sentiments to the echo. Next Saturday evening Hon. Bourke Cochran is to speak in the Auditorium, and the Saturday following it is expected that in the same place Governor Altgeld will set

forth the issues involved in the election as they appear in his mind. Meanwhile, at the respective headquarters of the national committees, the work goes on with an energy commensurate with the principles and results at stake. John C. Black, to the disappointment of many, has declined the nomination for governor of Illinois, tendered him by the sound money Democrats. From his letter it would be impossible to decide which of the other two candidates he favors, although it is well known that he has not been over friendly toward Governor Altgeld. Hon. W. S. Forman, whose letters descriptive of Governor Altgeld's irregularities in the use of State funds have created such excitement, has been nominated in Mr. Black's place, and will make a vigorous fight against the present governor. So will also Lieut.-Governor Gill, who knows Governor Altgeld well. It is altogether too soon to hazard any prophecies as to the outcome. The issues are sharply defined and are becoming clearer every day. The letters of Messrs. Bryan and Hobart, the speeches of Mr. Watson and Governor McKinley, are leaving voters without the shadow of an excuse for ignorance of the principles upon which they are asked to decide. Such men as Postmaster Hession are doing all that they can, both through the press and by voice, to win German-Americans over to sound money, and predict their almost complete unanimity for the gold standard. The Chicago press is nearly a unit against free silver. It is also in favor of civil service and the authority of the Supreme Court. It believes in the right of the Federal Government to interfere and put down Debs riots, and in so much protection as will meet the expenses of Government and secure living wages for those who earn their bread by the sweat of their brow. *The Rockford Messiah Once More.*

The notorious George J. Schweinfurth, who has so long figured as the Messiah and the head of the home near Rockford, has finally proved false to his own assertions and married one of his converts, Mrs. Mary Ann Tuttle. The wedding took place Wednesday, Sept. 9, in the large Universalist church, Minneapolis. At the same time two other couples from the same home were united in wedlock. It looks as if the end of the establishment at Rockford had come, and as if the good people of that prosperous and beautiful city were to be relieved of the scandals which its existence has brought upon them.

The Opening of the Schools.

Tuesday morning an army of at least 200,000 pupils marched into the rooms provided for them and under their teachers began work for the year. Few changes have been made in the teaching *personnel*, although there have been some promotions and here and there a dismissal. On the whole, Chicago has reason to be proud of its teaching force. Not only in ability, but in the excellent moral influence they exert, will its members compare favorably with the teachers of any other city in the Union, and yet few of our citizens pay any attention to our schools or consider that the most important work done within our limits is done among those who are of school age and by those whom our social circles almost entirely overlook.

Lewis Institute.

This great benefaction this year becomes available for the public. It has long been a question with the trustees of the fund,

now considerably more than a million dollars, as to the character of the school to be opened. It has finally been decided to make it a school of technology, but with departments for literature and business. Twenty-four teachers have been engaged and four hundred pupils have been admitted, all that are to be received this year. Tuition for three terms a year has been fixed at sixty dollars. The building, at the corner of Madison and Robey Streets, is large and convenient. Its equipment will be sufficient to meet every reasonable demand. Probably some of the university extension lectures for which Miss Helen Culver's gift provided will be given in its auditorium. Mr. Carman, formerly principal of the Morgan Park Academy, has been put in charge of the school. There is some disappointment over the fact that the tuition practically excludes poor youth, more especially as it has been understood that it was the intention of the testator to bring educational opportunities within reach of those whose circumstances do not permit them to attend our colleges or our schools of technology. The first year is, of course, somewhat experimental, and it is probable that in some way the wants of those who are poor will be met.

The Seminary.

The term has opened with a few more than a hundred names on the treasurer's books. Undoubtedly there will be at least fifty more in a few days. The opening address by Professor Chamberlain, Thursday afternoon, was of a high order and exceedingly appropriate. The subject was *The Condition of Effective Preaching*. This the professor found in the indwelling Spirit, who speaks through his ministers, using every faculty with which they are endowed, so that often the most effective addresses are those which seem to have had the least preparation. Yet the professor insists on the most rigid and constant preparation, and, above all, that the whole person be placed at the disposal of the Spirit as his temple, so that it may truly be said, "It is not ye that speak, but the spirit of your Father which speaketh in you."

Chicago, Sept. 12.

FRANKLIN.

THE BIBLE SCHOOLS IN THE SMALLER PLACES.

BY MILTON A. DIXON.

What shall a smaller Bible school do? Plod along its old, monotonous way simply because it cannot have all the advantages of a modern four-track road—its huge engines and vestibule trains? If you cannot have a big railroad, have a little one; if you cannot have a Bible school with all the modern equipments—class-rooms, parlors, pianos and tables—have the principles of the larger school, just as far as you can adapt them to your own peculiar circumstances.

First, then, have the best superintendent you can get. You may not have a Wanamaker, a Jacobs or a Lawrence, but secure some one who is both businesslike and spiritual, dignified and agreeable. Do not have one who talks too much. A too much talking superintendent reminds one of the little steam yacht with such a big whistle that when the whistle blew the yacht had to stop going. Then make your rooms as cheerful as possible. At least have good air. Again, even in the smallest schools, do not as a rule neglect your opening services. Let them be spirited, interesting and devotional, a fitting preparation for the lesson study. Make them varied and not stereotyped, and so that every one can participate.

Of much importance, also, is the benevolence system. Encourage your school to give, for giving in the right spirit has a most broadening influence. But whether you give ten cents or ten thousand dollars a year, let them also know to what they are giving. To know about a worthy object is usually to become interested in it, and this means in many cases an increase in the gift. Let the objects to which you give be explained occasionally to the school, perhaps by the superintendent, but still better by some classes that are made responsible for them.

What we most need today, aside from deeper spirituality, is the recognition of the graded organization principle. The child of five years, the boy of fifteen and the man of fifty are not to be approached in the same way. Is this principle applicable to the smaller schools? I fail to see why not. First, decide what you would have in a larger school, and then see what of this can be applied to yours. My own preference, where the school is large and the rooms are adequate, is to have seven different departments, the first six of three years each, and the seventh, or adult, of twenty-one years and upwards. There are other and perhaps better schemes. Now of what ages is your school largely composed? Perhaps you can make seven classes to take the place of departments. If not, can you have six, or five? or perhaps you must have only two. Give each department something definite to learn. Mr. Pease of the Springfield School for Christian Workers has prepared some excellent aids to the teaching of the Lord's Prayer, Twenty-third Psalm and also courses on the books of the Bible and on the Old Testament history—good because they avoid the fatal error of teaching the children what they do not understand. For young people take up the study of Bible characters, or a complete course of Bible history, church history, doctrines and denominational polity. The home department is sometimes even better adapted to the country churches than to the city. Experience has shown how much good can be accomplished through this agency. By all means have a home department. Write to your denominational headquarters for literature on the subject.

But if we are to make our schools most successful we must equip our officers and teachers for their work. The time has come when we have some excellent text-books that can be used with normal training classes without even a specially equipped leader, though the latter of course would be helpful. Your denominational publishing house will recommend such books for your use. Organize a normal training class for future and present teachers, even though you can have only three or four members. The benefits to be derived will more than repay your efforts.

Another need of the smaller schools is the library. Especially if you have no public library you need to have books of literary as well as of moral merit. Have the best standard books. A reference library also would be helpful. Such books as Boynton's Model Sunday School, Dunning's Sunday School Library and Bible Studies, Hazard's Studies, Smith's Bible Dictionary, Stalker's Lives of Christ and Paul, Huribut's Manual of Biblical Geography and Revised Normal Outlines, Pease's Sunday School Teachers' Normal Course and many lesson helps and books suggested in them would be valuable additions for teachers with limited means.

Many a man and woman has traced his success back to the Bible school of his younger days. Let us widen the influence, especially in our country towns, whence has come such a large proportion of our leading men. Thus may the Bible school prove to have utilized fields far more valuable than those of marble and granite. Thus may the little road we have built show itself quite as valuable in its way as the larger and sometimes more envied routes.

The Mystery of a Nation's Wrongs.

By Rev. James Denney, D. D., Broughty Ferry, Scotland.

The massacres and outrages in Armenia have been discussed enough, and for all that has been done far more than enough, from the political point of view. But they have a deeper than any political interest. They have distressed many sympathetic souls, not only with shame for their country, but with doubts about the righteousness of God himself. They have brought to mind again the similar horrors that have so often darkened history—the Albigensian wars in the thirteenth century and the Spanish Inquisition in the Netherlands, for instance—and have provoked Christians to ask whether the word of God has any light to throw on situations so horrible.

As far as can be made out, the Israelitish people had only one grand experience of religious persecution—that which befell them under the Syrian kings, and from which they were delivered by the Maccabees. Several of the Psalms are cries out of this agony—the Forty-fourth, Seventy-fourth and Seventy-ninth in particular. "They have set thy sanctuary on fire, they have burned up all the synagogues of God in the land. Their blood have they shed like water round about Jerusalem, and there was none to bury them." The words might have been written in Asia Minor any time these two years past. The sting of this awful experience was that it came on the Jews because of their stubborn adherence to God. It was not a judgment on sin; the national conscience was never purer. "For thy sake are we killed all the day long." To renounce Jehovah for Zeus, to deliver up or to burn the law—as in Armenia to abandon Christ and the gospel for Mohammed and the Koran—would have made everything easy. Why should such things be, how can they be, in a world ruled by One who loves justice and mercy?

If any one could answer these questions clearly and completely the world would be a simpler place than it is. But reflection suggests some things which are worth considering as probably connected with the true answer.

1. These atrocities are the works of men, not of God. God has trusted man with power, which he is capable of using well or ill, and it seems inevitable, if man is to be a moral creature, that this should be so. The abuse of the power which God has given us—the turning of it against God himself—in other words, the existence of evil in whatever shape and on whatever scale, is part of the whole trial of faith in God to which man is exposed in the world. In principle, the smallest act of injustice or oppression is as much a contradiction of God's government of the world as all the horrors in Armenia. Perhaps the tremendous examples of wrong are meant, among other uses, to shock us into observing the nature of wrong under all circumstances. Who can tell which is more hideously at war with God—the wild Turkish outrages in a Christian village, to read of which almost makes one choke, or the dull, brutal outrages perpetrated year in year out in the drunkard's house in our own street, which we know about but never mind? Let those who hate any injustice hate all, and recognize that whether it be insolent or underhand the atheism of it is the same.

2. Oppression has brought out heroic qualities in man, which no less potent stimulus seems able to produce. Of course it is not always so. Oppression, as Solomon says, may make wise men mad. Often its first effect is a blind rage. The child that gets a slap in the face it did not deserve knows this, as well as a nation in its agony; it cannot strike back, for it has no strength, but it could find it in its heart to kill. In the same way a people long oppressed breeds fanatics, capable of defying both reason and justice. They may get up hopeless rebellions, like those which ended at Rullion Green and Bothwell Bridge; or if they are weaker, and have less faith in God, they may become Nihilists and dynamitards, and fight injustice with its own weapons. I do not suppose this ever comes to good but it shows at least that men can prefer death to a tame submission to wrong. But there is a far nobler reaction than this, that which is seen when men prefer death to any infidelity to the cause which they represent. Martyrdom is not only the blackest crime, it is the brightest glory of human history. It is the supreme revelation of what man can do. The early Christians, who refused to burn incense to the emperor; the Scottish Covenanters, who refused to acknowledge the king as head of the church; the Armenians, who choose death rather than circumcision and Islam, show the light to which humanity can rise. Without the persecutions of Decius and Diocletian, without the tyranny of the Stuarts, without the infamies of Abdul Hamid, the world would want not only the darkest but the most glorious pages in its history. Death is the doom of sin, but death itself is ennobled and transfigured when it is a sacrifice of life to liberty and to God.

3. The same thing may also be represented from the side of God, rather than man. Such heroic conduct under wrong and oppression shows the extraordinary hold which God has upon his people. God is glorified when a man is found to say, "Though he slay me, yet will I trust in him." The book of Daniel is one of the fruits of that great persecution to which reference is made above, and it gives a magnificent illustration of this. The three Hebrew children are about to be cast into the furnace, and it is they who speak. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." But if not: there

... man stands out again, pale, resolute,
Prepared to die—which means alive at last.

And there, too, if anywhere, God can look at his creature and not be ashamed of him. Wrong has sometimes exalted faith into fanaticism, or given it a savage tinge; sometimes it has really deepened it; rarely has it extinguished it. The atheists are not among the persecuted, but among the persecutors and the indifferent spectators.

4. In Israel the great persecution was at least closely connected with the entrance of the resurrection hope into the heart of the nation. "Some were tortured, not accepting deliverance, that they might obtain a

better resurrection." The life to come grows fearfully incredible if life here demands no sacrifices and presents no problems. It is matter of history that the faith in the resurrection gained its footing in Israel thus: men found it impossible to believe that those who had died fighting the Lord's battle should have no part in the Lord's victory when it came. The Sadducees, who would not on any account have died for their religion, could not, of course, have this hope. In the same way still, those who have nothing to endure for their faith inevitably tend to be secularist, Epicurean, worldly-minded, indifferent to the future. But a persecuted church reads the Apocalypse and believes in heaven. The door is opened into the unseen, with all its splendors and rewards, over those who are in the great tribulation. We cannot tell how much of its vitality the resurrection hope owes to the intolerable wrongs which have been borne by the church of God.

5. Such wrongs as we have witnessed in Armenia appeal to the humanity and the justice of others. The whole world is never wronged at once, and the cry of the oppressed ought to raise champions for them out of the ground. If it did, there would be no temptation to atheism in the mere existence of wrong. The sick man does not doubt that there is love in the world—no, nor that God is love—if his sickness evokes the sympathy and the ministry of others. And so it is with wrong and outrage of every kind. For what do men exist upon the earth, if injustice is to reign unreprieved and the blame be cast on God? God acts in such cases through men; it is we, and not he, who are put to the proof by them. The most humiliating aspect of that great wrong which has been perpetrated under our eyes is the failure of the Christian nations to respond to the summons of God. The selfish balancing of rival interests in face of the unspeakable barbarities going on all the while in Asia amounts to a contempt of God far more rooted and profound than anything that could be laid to the charge of the Turkish miscreants at Sassoon. If God did not judge this, we might be atheists indeed.

Considerations like these do not solve the problem of evil. Very likely it is in its nature insoluble, while our knowledge is as limited as it is. Very likely, while the world lasts, it will have to be solved, not speculatively, by showing how it is good in the making, but practically, by men dying rather than have anything to do with it. But they enable us, at least, to connect some ideas with it, which mitigate its perfect horror; and I believe they do not lower but rather stimulate the conscience to react vigorously against it in the name of God and man.

Agnosticism is an "I don't know," coupled with a plain, bold "I don't care."—Broadus.

Zion's Herald admits that American Methodists are "not producing preachers to meet the demand of this thoughtful and enlightened age. . . . The appeal from devout laymen for relief in this respect is plaintive and pitiful. . . . As the ministry is responsible for the situation it must work out the needed change. The stress must be put back on the pulpit."

Charity Chance.*

A SERIAL STORY BY WALTER RAYMOND.

SUMMARY OF THE PREVIOUS NINE CHAPTERS.—The scene of this story is Somerset, in the west of England. Miss Graham, a maiden lady of means and a cripple, has adopted Charity Chance, who calls her aunt. Miss Graham's nephew, Graham Poltimore, the son of her dead sister, seeks the hand of Charity Chance in marriage and is accepted, though the girl has some misgivings in relation to the depth of her affection for him. Miss Graham is delighted to have her heart's desire thus gratified, and Charity, who cherishes her fondly, finds a satisfaction in having acceded to her patron's wishes for her. Miss Graham visits her brother-in-law, Mr. Poltimore-Briggs, the sole surviving trustee of her property, to inform him that she has but a brief time to live and to arrange to settle some money upon Charity, but he advises postponement, and the interview is interrupted, to his evident relief. A somewhat lackadaisical poet, Alfred Prentice, a friend of Graham Poltimore, appears on the scene and mingles socially with the other characters. Mr. Prentice talks with Charity in the woods, is impressed with her sympathetic nature, and urges her to meet him again that he may read to her some of his poems. Charity tells no one of her interviews with the poet, but defends him from the sneers of the Babbelmouth folk. Mr. Prentice, meeting Charity one evening, declares his love for her, but she repulses him gently. Miss Graham gives Charity a bridal veil and urges her immediate marriage with Graham Poltimore. Charity feels that she must see Mr. Prentice again.

X. THE MEETING.



BABBLEMOUTH was astir! True, it was a little place, but, once aroused, it displayed that phenomenal activity which is the brightest attribute of a little body. Villagers flocked in from all around and filled the town to overflowing. A brass band paraded the streets, and other attractions were manifold. There was to be an orator from a distance, a display of fireworks, and it was rumored that a tight-rope dancer would walk from cliff to cliff upon a slack wire. Many understood that Mr. Poltimore-Briggs himself would perform this feat, but the event proved this a mere Radical invention.

Below Mr. Poltimore Briggs's mansion, and running parallel with the harbor, was a row of ancient houses, quaint and irregular. Between them and the quay lay an open space, where fishing-boats put up their spoil to auction and country folk pitched their wares on market day. Upon this forum a wooden platform had been raised with seats to accommodate a hundred supporters. There Mr. Poltimore-Briggs was to address the electorate.

It was evening. The proceedings had not yet commenced, but the place was already crowded when Charity reached the corner of this little square. She was later than she intended. Above the heads of the people she could distinguish Mrs. Mortimer and Theodosia, sitting in state amidst the *élite* of Babbelmouth society. For her, also, was reserved a seat upon the platform, but how to get to it was more than she could tell, for the crowd, although certainly good-natured, was in high spirits and jocular with a coarseness from which she shrank.

Close beside her a group of electors loudly discussed the merits of Mr. Poltimore-Briggs. Charity had so long regarded him with awe that it startled her to hear that great name thrown to the four winds upon the breath of disparagement.

"Poltimore-Briggs! Who's Poltimore-Briggs?" cried an elderly, sharp-featured little man, in a shrill voice, looking around defiantly. "A fine fellow to put up for Parliament indeed. Put up for sale, you'd buy him dear at his own valuation. Why, I remember when he was nobody. I was in his father's office once—but that's out o' memory. We can't call that to mind now. He wasn't so big then. I say, that's his house; that's his horses, walking up and down for show there in front; that's his yacht out there covered with flags. Where did he get it? That's what I want to know. Why, out o' Lord Babbelmouth's estate. Eh? Something clinging to the hand everything that's done. I tell 'ee what 'tis, he

couldn't ha' got it if he hadn't robbed somebody."

There was a general guffaw, for the little man winked at every other word and talked like an oracle.

Charity stood perplexed, wondering if it were possible to go on.

"O, come, come!" drawled a countryman, with a face round and red as a Dutch cheese. "We do know where the man picked up his money. His Uncle Briggs died an' lef' it to un. I knew his Uncle Briggs well afore he died. Had a shop 'pon Finsbury Pavement, an' died sudden. Zold me hams for years. Hundreds o' hams. Capical hams, all sweet pickle. Ah, zixpence a poun' them times an' did well. Ha, ha!" He laughed in happy recollection of those hams, and then added, with deep earnestness, "But you can't do nothin out o' pig-butcheren nowadays."

"His Uncle Briggs?" returned the other, fiercely; "under thirty thousand pounds, for I saw the will in the Illustrated. And Poltimore bought land w' it, an' farmed it foolish ever since. And the land gone down half since then. And who knows who's got the deeds, eh? Aha! oftentimes a man hasn't got all that goes in his name. No; what he got from his Uncle Briggs couldn't do it. He stole it. That's what he did. He stole it."

"I stigmatize that as a lie. A paltry lie, imported for base party purposes. And any one who brings that tale here will very soon find himself in the wrong box. He'll soon learn the taste of Babbelmouth harbor."

Thus spoke the Babbelmouth draper and undertaker, a tradesman of the first magnitude, whose fine feeling and tact in seasons of bereavement had earned him the respect of all. Many deceased members of the Poltimore family had he buried, only to gain thereby a deeper interest in the living. In virtuous indignation he strode two steps toward the little man, and looked fierce enough to kill him first and bury him afterward. The little man fell back and butted against Charity. The undertaker bowed with reverence and apologized.

At this moment, by good fortune, the air was rent with cheers.

"Mr. Poltimore-Briggs—that is Mr. Poltimore-Briggs!"

Every eye turned toward the platform. The landau traversed the fifty yards between Mr. Poltimore-Briggs's house and the wooden island in the sea of heads, and safely deposited its precious freight. The applause increased as Mr. Poltimore-Briggs, followed by the orator, ascended the steps. Yet there was opposition, too, hooting and hissing, which lasted longer than the cheers. The little man plucked up and cried: "Booh!"

To attempt to cross the square was useless, and Charity turned to go back. She did not care about politics. Hooting and

cheers alike disturbed her, and her only desire was to get away. Around by-streets, now all deserted, she could reach Babbelmouth House and there await the return of the politicians and the fireworks. Speeches were nothing but weariness to her.

Amongst the old houses was one much smaller than the rest, with a bay window almost as big as itself. As Charity passed the front door quickly opened. Some one spoke to her, and, looking round, she saw Alfred Prentice.

"Are you going home, Miss Chance? Will you come into my room? There is an excellent view of the people." His manner was distantly respectful, then suddenly dropped into tenderness. "Yes. Come, please, and talk to me just this once."

So this last meeting to which her mind was made up had befallen by accident after all. Ought she to accept this invitation, so contrary to the code of Babbelmouth? Yet why not? He, too, recognized the inevitable when pleading for just this once. It was only natural to wish to watch the crowd from some place of safety, and better far than going into the wood by design. Her thanks were scarcely audible. At once she passed through the opened door and followed him up the stairs.

(To be continued.)

ENGLISH COMMENT ON AN ANGLO-RUSSIAN ALLIANCE.

The London *Methodist Times* says: "There is nothing so urgently needed in the best interests of Armenia, Crete, England and the human race at large as an alliance between this country and Russia. It might secure the peace of the world for generations. Surely, the historic and other difficulties are not nearly so great as those which separated France from Russia. . . . Russia has every reason, and so have we, for coming to terms in Asia. We have no really antagonistic interests, and until that insane Crimean War we never met on a battlefield except on the same side. There is nothing for which Scriptural Christians should more earnestly pray than that God would dispose the hearts of our rulers to conciliate Russia. We are too fond of dwelling exclusively upon the dark side of Russian rule, forgetful of the dark side of our own. Dr. Wenyon, our well-known Chinese missionary, recently traveled right through Russian Asia, and was amazed and delighted to discover what a blessing Russian rule had quickly become in those vast districts. In two decades chaos has been succeeded by cosmos." The *Christian* takes the same position and believes that "a good understanding between England and Russia would tend to the peace of Europe and of the world. It would tend to develop Russia, to introduce civil and religious liberty, and to relieve our brethren, the Stundists, of the disabilities, oppressions and persecutions under which they now suffer. And energy wasted in watching one another would be used in ameliorating the condition of the nations dependent upon each."

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THE SUNDAY SCHOOL LIBRARY.

BY CHARLES S. OLCOTT, MONTCLAIR, N. J.

The argument is often heard nowadays, "We don't need a library. The children have all the books they can read at home, or if they have not there are plenty of public libraries where they can get them." Those who make such statements show that they have failed to understand the real function of the Sunday school library and its proper relation to the school. The conscientious teacher seeks to do more than teach the lesson of the day. He studies the peculiarities of each pupil, strives to win his confidence by showing an interest in things outside the school and aims to lay the foundation for a strong character. The teacher who is actuated by such motives is quick to discover that good literature is one of the best aids he could have, and if this help is to be found in connection with the Sunday school itself a bond of union is at once cemented between pupil and school as well as between pupil and teacher.

Are Sunday school libraries as they exist today fitted to accomplish such purposes? Could a teacher, who is interested in a bright boy of good common sense, by using only the books of the average Sunday school library, lay out for him a course of reading of sufficient interest to hold his attention and at the same time inculcate a taste for the best literature and eventually lead to the development of character? The experiment would be a sad failure if tried with some libraries.

The real cause of the stigma that has justly attached itself to the Sunday school library in the past, and has not yet disappeared, is that the average "Sunday school book" has been made to order to fit into a certain narrow groove while good books of broader character have been excluded. Most schools have a library committee, who are apt to purchase books without any very definite conception of the real purpose of the library. Oftentimes the governing thought, so far as one exists, is that the books must supplement the work of the school by being religious in their character. But, knowing that children are not attracted by such subjects, they select a class of books that contain a religious teaching, sugar-coated with a story of alluring title. But no library will ever successfully supplement the work of the Sunday school by administering doses of "religion" to unwilling patients.

There ought to be no such thing as a "Sunday school book," in so far as the term signifies a special class. A book that is good enough for a Christian home is worthy a place in the Sunday school library. A Christian father, desiring to provide good reading for his family, would select from the whole broad field of literature. He would carefully avoid sensational books. He would also shun stupid books and those beyond the comprehension of the young. He would omit mere story-books—that waste the time of the children and leave nothing behind except a passing sensation of pleasure in the reading; but he would not throw out all history except that of the Christian Church, all biography except the lives of missionaries and saints, and all fiction except that which was supposed to teach religious truth.

He would rather depend upon the Bible for religious instruction, supplementing it, perhaps, for the little children with a few

simple illustrated books like Foster's Story of the Bible and First Steps for Little Feet, and for the older ones with some really valuable books like Stalker's Life of Christ, which young folks will not only fully comprehend but really enjoy. To these he would add the inspiring thoughts of Longfellow, "The Children's Poet," and some of the stories of Hawthorne, whose tales, couched in the choicest diction, appeal to children of all ages. He would not fail to include biographies of Washington, Franklin, Lincoln and other men of achievement, a few good histories of our own and other countries and some good historical novels like *Ivanhoe*, *Ben Hur* and *Uncle Tom's Cabin*. And as the children must have some good story-books, he would find an ample supply in the writings of Miss Alcott, Mrs. Stowe, Mrs. Mary Mapes Dodge, Mrs. Craik, Elizabeth Stuart Phelps, Mrs. Wiggins, Mrs. Whitney, W. O. Stoddard, J. G. Holland, Thomas Hughes, J. T. Trowbridge and other authors of this class.

If the old time prejudice against Sunday school literature is to be removed, and if the libraries are ever to become potent factors in the work of the schools, the artificial, made-to-order Sunday school book of the past must disappear and the library of the future be built upon the same principle that ought to characterize the selection of books for a refined, intelligent Christian home. The keynote should be the development of character through the reading of the best books.

HOW GENERAL GORDON TRIED TO KILL LI HUNG CHANG.

BY REV. F. T. ROUSE, PLANTSVILLE, CT.

A little before our Civil War the Tai-ping rebellion had been gaining ground in China. Li Hung Chang was then the imperialist governor general of the Kiang provinces, where the contest was hottest. When in 1860 Shanghai was threatened by the Tai-ping forces, a number of wealthy merchants of that commercial city determined to subscribe funds for a foreign force to check the enemy. Two Americans were engaged to recruit the force, one of whom, a Mr. Ward, was to have the command. Ward, though an adventurer, was a brave and skillful fighter, and his forces were so successful, aided, as they were, also by Chinese recruits, that they came to be called the "Ever Victorious Army." Ward was killed by a chance ball in the vicinity of Ningpo. The army was then commanded by Burgevine, the second American who with Ward recruited the forces; but he was more of an adventurer than his predecessor, and was soon in hot water with the governor of the provinces, "Governor Li," as he was then known in England.

Sir Charles Staveley was then in command of the regular British forces in China. Governor Li begged him to appoint an English officer over this motley but successful force. Staveley had in his aid a young man who held the position of commanding engineer. His name was Gordon. He had but just turned thirty. He was brave and trusty, and in his hands, though but a youth, was placed the command of the Ever Victorious Army and, as it proved, the fortunes not only of Li Hung Chang but of the imperial government of China herself; for without Gordon in all probability the great rebellion would have succeeded, or at least long continued.

Gordon had accepted an onerous task, and he realized the importance and sacredness of his mission. "I think," said he in 1863, "that any one who contributes to putting down this rebellion fulfills a humane task, and I also think tends a great deal to open China to civilization. I can say that if I had not accepted the command I believe the force would have broken up and the rebellion gone on in its misery for years. I think I am doing a good service."

But we started to tell how the great Li was once in danger of being shot by the brave young Gordon. It was a case of righteous indignation. The natural center of the war was the great city of Soochow. It had been held since 1860 by the Tai ping rebels. The story of its siege and capture is a long one, but through the skill and bravery of the young engineer and general it came about that the Tai-ping "Wangs" or "Kings" were ready to surrender. To save appearances Gordon was to make an assault. Gordon had stipulated that the rebel Wangs should have mercy, and Li had assented, and on the night of Sept. 30 the city was surrendered.

Gordon, with that hatred of bloodshed that is in every true general's, not to say Christian's, heart, rejoiced that the Wangs were to be spared, and that the too customary Chinese butchery would be avoided. The city had been taken. Gordon was at ease, and the surrendered Wangs were taken to the headquarters of the governor. But what was the young Christian general's horror when he heard rumors of treachery and bloodshed. His own blood was kindled. He hurried out and crossing a canal, as he himself relates, he "found six bodies and recognized Nar-Wang's head. The hands and bodies were gashed in a frightful way and cut down the middle."

Gordon burst into tears and then tears were changed to uncontrollable indignation. It was the righteous indignation of the young hero heated to fusion. Though in the army he had never borne a weapon, but had gone about in the thick of the battle with but a little cane which the natives had learned to call "General Gordon's wand of victory," he armed himself with a revolver and started under the terrible impulse to revenge on the treacherous governor himself the lives of these murdered kings.

"But," says Archibald Forbes, "Li had come to realize what manner of man Gordon in his wrath could be and had escaped into town. Gordon pursued him, but the governor got into hiding and remained there. Gordon had ordered out his troops to assist in the search, but finding that vain he led them to camp, telling his officers that no British officer could serve longer under Governor Li."

We know not what went through the mind of the great and wily Chinaman as he stood before the beautiful sarcophagus of General Gordon in St. Paul's in London not long ago. No doubt the heathen viceroy has learned much of the milder forms of more civilized warfare since those comparatively early days. We cannot believe he harbored any ill against the great general. On the contrary, we know that he sincerely revered the memory of this Christian statesman warrior; and his soul must be made better by the memory. And Gordon certainly, after the first threatened outburst of his passion, bore no ill will toward the great Chinaman.

Li received the yellow jacket from this

victory of General Gordon at Soochow, a large part of the glory of which he took to himself. Gordon, however, refused a gift of \$17,500 tendered him by the grateful emperor, owing, as he said in a respectful letter to the emperor, "to the circumstance which occurred since the capture of Soochow." "I leave China as poor as when I entered it" were his modest words. The emperor, however, before his departure invested him with the title Ti Tu, which gave him the highest rank in the Chinese army.

Li remained in power and the great general returned with honor to England, there, for a time, in peace to render those acts of love and kindness to all, and especially the poor about him, which marked the gentle Christian heart of the noble soldier though he had feared not to face the enemy or, if need be, at the peril of his life, wreak indignant vengeance on the head of a treacherous prince, while yet "the sun had not gone down upon his wrath."

A REVIEW LESSON.

BY REV. A. W. HITCHCOCK, NEWBURYPORT.

Our Sunday school recently completed the third quarter in a series on the life of Christ with a review conducted by the pastor. The period covered extends from Peter's formulation of the Messianic confession in northern Galilee to the quiet days in Bethany preceding Passion Week. Many of the lessons took up special parables and miracles, and did not present an easy field for an ordinary review. So a new plan was tried.

A young art student was ready to help with pencil and brush, and produced a creditable outline map of Palestine about eight feet long by five feet wide on smooth wrapping paper. The divisions were marked out and the four districts named. Cities and towns were located, but not named. Jerusalem and Samaria were ringed as capital cities. Bethlehem was marked with a star, Cana with a wine jar and each of the three homes where Jesus lived—Nazareth, Capernaum and his friends' home in Bethany—was marked with the picture of a house. This map was backed with eighth-inch pine, a small brad was driven to stand out at each city or town and the map thus prepared was hung where all the school could see it. Then the pastor, having a ball of red twine, began to question the school about the lessons to be reviewed, beginning with the place where Jesus resided at the time of the first lesson. Fastening the twine at Capernaum he continued his questions, and as a new locality was named he drew the twine to the brad standing there, tracing the journey of our Lord through Phenicia, Caesarea Philippi, the Mount of Transfiguration and the varied experiences in Perea, Jerusalem, Bethany, Ephraim and the villages of Samaria.

As the route was marked, events were called out and fastened in memory to the various places in which they occurred until the lessons were well covered and the map also. The red cord marked a network of travel back and forth, ever converging toward Jerusalem from that day when Peter said, "Thou art the Christ." The map itself at conclusion of the lesson preached a striking sermon on the life that sought so faithfully to lead and gather men when they would not be led. It was also suggested that the path he trod must be the pathway of every follower, in duty setting his face like a flint, even if it were to go to enemies and suffering and shame.

The idea of symbols for names of many localities can be extended all over Palestine, and the colored cord that follows all the journey of the life of Christ that we can trace will be even more strikingly picturesque and interpretative.

A WORD ABOUT THE INTERNATIONAL LESSONS.

BY REV. F. N. PELOUBET, D. D.

One morning at Chautauqua I heard an aged Methodist minister "who had a brilliant future behind him" discourse on Calvin and Calvinism. It was a fearful picture. The next morning Dr. Hodge of Princeton, who spells Calvinism with a very large C, began his lecture by saying, "If what the speaker yesterday described as Calvinism is Calvinism, then I am not a Calvinist." So I am inclined to say that if what has been repeated many times of late as a characterization of the International Lesson system is a true picture, then I have not been teaching the International Lessons these past years.

We have no word to say against any other system, but the International system is taking its part in the onward movement and at the front. It is not a back number. It is not like Sancho Panza asleep on his donkey saddle, which the robbers propped up on four sticks and drove the donkey away. It is continually making an "advanced step," and adapting to itself everything good that is gained in experiments in every part of the world. The greatest improvement is in the spread of better methods of teaching. There can be no real progress that does not retain the good things already attained. Unless uniformity, at least in the main school, be retained, then any step that leaves that out is a step backwards and not forwards—backwards to where the schools were, as we well remember, twenty-five years ago. We are "heirs of all the ages"; let us not give up a portion of our inheritance.

That bright phrase, "hop, skip and jump," has been applied to the International system so many times that one would imagine that some system had been discovered by which the whole Bible could be studied in three or four years and nothing be skipped. The fact is that the expression, while it may describe the method of some teachers, does not apply to the International system as it is intended to be used. Every wise teacher glances at all the intervening portions, stopping longer on the more important events, and gaining a comprehensive view of the whole Bible history. It is a continuous story.

Again, the International system is a graded system. There is no possible way of going through the Old Testament history, or through the life of Christ, in a few years without in the main having the same passages for study, (unless it be a swifter course for the youngest scholars.) But every great truth and event has many sides, adapted to various ages and classes. For instance, God and creation are not yet fully understood by the wisest men, and yet there are practical truths concerning them which interest and help the very youngest child. The system is one of *graded helps*, but it is as really graded as the studies in our day schools, which take up the same countries in geography and the same numbers in arithmetic in many grades of the schools, but use them in a different way in the different grades.

So also the International system is a system of Bible study, with the emphasis on Bible, and of Bible study, with the emphasis on study. Never was there so much study as now, and never greater need of more study. The lessons are of wide-reaching interest to all classes. They touch upon questions which are stirring the thought of men all over the world. It is a splendid opportunity for teachers' meetings and normal classes in every church and community.

The earnest discussion of these various plans, the efforts to measure results, the search after better things are signs of life. I was dining the other day with some educators, when the president of a prominent college near me made the severest criticisms on many of the present methods and tendencies in college education. Any one whose ears are open can hear the sharpest condemnation of various things in our common schools.

The Sunday schools are not the only schools under the fire of the critics. Everywhere there is movement, there are experiments, criticisms, a cry for better things. They should not discourage but encourage us.

FROM THE HAWKEYE STATE.

The political campaign has just begun so far as mass meetings are concerned, though earnest discussions have been going on for months on the street corners and in the harvest fields. The free silver idea has not prevailed in Iowa to the extent that it has in many other Western States. True, the movement has a large following, but to all appearances it is already waning. Election day may reveal a different result, but we think not. The bulk of the Democratic party will support Mr. Bryan. So will a small element of the Republican party. Some acute observers calculate that one-fourth of the Democratic party will refuse to support the party nominee. A considerable portion of this element will vote for Mr. McKinley, while others will cast their vote for the gold standard Democrat. A considerable number of the Democratic leaders have taken the stump for McKinley. The normal vote of the State on national issues is about 225,000 Republican, 175,000 Democratic, 30,000 Populist and from 6,000 to 10,000 Prohibition. The old party lines will have less influence in directing the vote this fall than ever before.

The crops are abundant this season, but the farmers feel that they have reason for complaint in the low prices. The price of corn is only about fifteen cents, oats from ten to thirteen cents and hay sells for \$5.00 a ton. Still many see that all prices are relatively low. Recently a laboring man worked two days on a farm and got \$2.00 as compensation. The pay seemed small. When he came to spend the money for family supplies he remarked, "I never saw a time when \$2.00 would buy so much." Many long for the good old times of the past when farm products brought a big price. Some of these same persons forget that in this region they used to pay \$1.25 a gallon for kerosene, forty cents a yard for calico and could buy only three pounds of sugar for \$1.00.

The normal rainfall during the summer has done much to brighten the prospects for the future. One serious result of the long continued drought is the killing of thousands of trees in all parts of the State. The hard maple has been planted in all our towns and our soil has seemed specially fitted for its growth. It is our most attractive shade tree and is the pride of all our villages. It is a cause of regret that it has yielded to the long dry spell and is dying in all parts of the State. The forest trees are also dying in large numbers, particularly the black oak. It is hoped that the increased moisture will save the rest of the trees.

Dr. W. M. Brooks retires from the presidency of Tabor College after a generation of faithful service. No one stands higher in the estimation of the people. He has been a great power, not only in Tabor College, but also among the educational and religious forces of the State. As president *emeritus* he will continue to use his great personal influence to promote the interests of that noble institution of learning. Rev. R. C. Hughes, who has served efficiently as vice-president for some years, has been promoted to the presidency and enters upon his work with great promise of success. W. W. G.

Rev. Dr. W. E. Griffis of Ithaca has been elected a member of the Netherland Society of Letters, Leyden. Here is a prophet honored abroad and at home too.

The knowledges that you adjoin to memory do not fill out the man unless you reach in his own mind the faculty that generates thought. —Julia Ward Howe.

PROGRESS OF THE KINGDOM. THE SURPRISES OF A MISSION TOUR.

BY ABBIE B. CHILD.

"What are your impressions of the missionary work now that you have actually seen it?" This question, oftenest asked of one who has visited mission fields, is not as easily answered as might be supposed. Impressions, especially among the strange surroundings in Oriental lands, are elusive things, formed today only to be displaced by contradictory ones tomorrow. Even those who are so warmly taken into the hearts and homes of missionaries, as we were, must have the feeling of looking on from the outside, which warns one to be careful lest false impressions be given to the public. A few of these outside impressions may be of interest to the readers of *The Congregationalist*; perhaps we ought to call them the deepening and expansion of those previously formed rather than positively new.

In the first place, we thought we had some knowledge of the isolation of our workers, but at our very first visit outside of Bombay we found that we had little idea of it. We were at Satara one evening sitting on the veranda of Mr. Bruce's bungalow, hearing about his "parish" of a million and a half of people to be cared for by three persons, a father and mother and daughter. When we heard how every inch of ground had been gained through long and tedious battle, when we thought that this had been going on for years by just these three without human aid or sympathy or companionship, we involuntarily exclaimed, "How do you bear this isolation?" "You notice it do you?" was the simple reply with tears in the voice—"we could not see the eyes—then brightly, "But we have our compensations. There are great compensations." This impression was not lessened the next day when we went to the sacred village with its thirty-two temples. As we stood under a tree swarming with hundreds of "sacred" monkeys leaping from bough to bough and chattering ceaselessly, as we watched Mrs. and Miss Bruce tell the gospel story for the first time to a little gathering of women, as we saw the vacant, bewildered, unresponsive faces and felt how much more the tree and the monkeys appealed to them than the beautiful gospel story, the words "What are these among so many?" took on a new meaning.

The same day we went on to Wai, where two ladies, Mrs. Sibley and Miss Gordon, are working alone in a bigoted Brahman city with an outside parish of 30,000 souls. Imagine for an instant what it must be never to see a white face except an occasional visitor from outside, never to make or receive a friendly call from one of their own race, never to go to a lecture, a concert or an inspiring religious gathering—not an elevating influence of any kind, nothing but benumbing, depressing, vitiating heathenism everywhere, in the very air they breathe. In our Marathi Mission there are five of these isolated stations with only one family at work and the same number in the Madura Mission. Surely that young mother is very wise who for her own sake, her children's, and the work's sake makes it a duty to go into Ahmednagar once a month for the sight of friendly white faces and the refreshment of social intercourse.

In the second place, we thought we knew something of the uncomfortable surroundings of our missionaries, but we were not prepared to find, for instance, that our missionaries in the city of Foochow have positively no place to go for a walk outside their premises except through the narrow, filthy streets of a Chinese city, with heaps of rubbish or the slime-covered pavement under their feet, with the vile smell of the offal pails which the field women carry, and the odors of burning fat and cooking garlic in the street restaurants on every corner; where their ears are filled with the most unearthly jargon in the world, and the

shrieks of the chair coolies, which warn one to flatten one's self up against a stone wall or to dodge behind a protruding sign or a large basket of ill-smelling fish to allow a mandarin's chair to go by; where one cannot stop for an instant without being surrounded with a crowd of curious, chattering, jeering men and boys, whose rags and filth are highly suggestive of cholera, smallpox or leprosy. After two miles of this our friends can reach the foreign community, where there are clean streets and attractive houses and gardens, but by that time the desire for exercise somewhat cools. We all admire the "slum sisters" of the Salvation Army who spend their lives in the dark places of our American cities, but is there one of them who cannot in five or ten minutes find a clean street, a bit of green and a sight of cultivated Christian faces?

Another element in mission work which we had not appreciated is the constant suspicion of motives. It is certainly most trying that the first thought when a man or woman expresses an interest in Christianity must be, "Is he honest or is he looking for some selfish gain?" till the missionary cries out in despair, "Is there any one in this heathen land that I can trust?" The story is told of a Presbyterian missionary in Amoy who, some years ago, after long and patient effort, had secured the just punishment of some men who had made a causeless assault on one of his church members. As a consequence his name went abroad as one who had power with the officials. A few days afterward he received a letter from a wealthy Chinese offering him a thousand taels if he would baptize him. So astounding a proposition certainly required investigation, when it was found that the man was in trouble with the officials on account of a very questionable transaction in salt mines, and he thought if he could only be baptized as a Christian not only would his reputation for honesty be established but he would be powerfully defended by the redoubtable foreigner.

We were also surprised at the extent to which some of the converts just out of heathenism, true-hearted Christians though they are, must be held upon their feet by main force to keep them in the narrow way. It was a delight but not a surprise to see a shrine in a Chinese house dismantled of its idols and to find in their place the Lord's Prayer, Apostles' Creed and Ten Commandments, to see instead of the "good luck" mottoes opposite the entrance, "There is no God but the one true God," "If you will read the Bible and obey it you will find happiness." But we were not prepared to hear it was difficult to keep the people from worshipping them as miraculous charms. It is in the second and third generation of Christians that one sees the grandest results of missions. It was good to be introduced to a fine-appearing young man in Bombay and to have Mr. Hume say, "This young man knows no more about heathenism than my boys do"; to see the son of Ram Krishnapunt in Ahmednagar, the leader of a new church enterprise in the city, a lawyer of high repute on week days and a preacher on Sunday until money can be secured to pay a pastor; to meet the sons of Helper Meng in China, and many other bright, intelligent, consecrated men and women. Any one of these would give a most emphatic answer to one who still asks the question, "Do missions pay?"

As for Japan it was a constant surprise. Going there as we did from conservative China, with its few miles of railways in its immense territory, with so little mail system, even for the imperial city of Peking, that our missionaries, to make sure that we should receive their letters at a specified time, sent them by special messenger, the contrast was very great. We found ourselves continually asking, How did these Japanese know how to do this? Where did they learn to do that? Trolley cars whizzing through the streets of Kyoto, the city of temples, electric lights

glaring amid the dim picturesque Japanese lanterns and even shining out from the forehead of an immense bronze Daibutz, tall factory chimneys towering in the midst of the low wooden and paper houses of the people—indeed, all the modern inventions seem as much domesticated there as in Chicago or New York.

One impression, not new, but burned into our souls with a new force, has haunted us night and day since our return. We realize as never before that the church of Christ has entered upon a tremendous undertaking in the evangelization of the world; that with only a small fraction of the church at work upon it, as now, it will not be accomplished for ages, if ever. Halting, faltering, retrenching, blighting the budding work in hundreds of places for lack of workers, constant bitter hampering of the workers for want of means, will never lead to victory. The church, under its unconquerable Leader, undoubtedly has the power to do it "in this generation," but it must move with unbroken ranks, it must move speedily, prayerfully, resistlessly.

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Sept. 27-Oct. 3. Lessons from David's Life and Words. 2 Sam. 22: 1-22.

David in the Old Testament and Peter in the New come close to us because they are such absolutely human characters. Their natures were a mixture of good and evil. They were both ardent and impulsive, and both had to spend a long time in the school of discipline before they were ready to graduate. Perhaps David is even more representative a type than Christ's leading apostle, because David's life moved through a multitude of diverse conditions. He was both poor and rich, popular and persecuted, successful and disappointed. He knew the simple cares and joys of a shepherd's life; he knew, also, the fashionable and artificial life of kings' courts.

In all these different circumstances God was ordering and developing David's life. He had a use for him here at one time and there at another. And the divine program included disappointment, trials and defeats, as well as glory and honor. The loss of his cherished friend, Jonathan, the ingratitude and sin of his son, Absalom, the thwarting of his purpose to build a temple to God's praise—these must have been very bitter drops in David's cup, yet only thus could God have his perfect way with this headstrong and ambitious man. And out of these hard experiences came the sense of God's leadership and love that gave birth to those Psalms that have been the reservoir of spiritual strength for all the ages. "Take me, make me," prayed a man desirous of serving God and his generation, but not until he was willing to pray, "take me, break me, make me," was he able to do his best work for the world.

All this time David was a child of God and was living the life of faith and desire after righteousness. He stumbled and fell, to be sure, over and over again. But there was in him that longing after God and after worth of character which made even his slips and mistakes stepping-stones to higher things. The life which has once been given to God in entire sincerity moves on toward him. It is a great thing to be a Christian, not because we attain perfection at a bound, but because we are in the struggle after it. If the grace of God means anything to us weak and erring mortals it means just this, that we have been brought within reach of influences by which, if we yield to them continually, we shall be led into ever enlarging peace and joy and victory. King David himself and King David's greater and entirely blameless Son bid us never despair of ourselves.

The ark is a guest that always pays well for its entertainment.—Philip Henry.

The Conversation Corner.

PACIFIC GROVE, CAL.

Dear Mr. Martin: I like to read the letters in the corner very much. I am taking my vacation down on the coast and I watch the folks in bathing every day. I have a little brother five years old, and we have fine times together. My brother was born the day I was three years old. I had a great-great-grandfather, named Thomas Harris, who was born in 1695 and died in 1891, so that he lived in three centuries.

RAY S.

With such an ancestor as that Ray would better try and live in three centuries too. Please reckon up how old he will be if he succeeds? In contrast to his vacation on the Western coast I will tell you a little of my week's outing on the Eastern, although there is nothing very remarkable to tell. I watched the folks in bathing too—but the water was much colder than in the mild Pacific. I did not have any five years-old brother with me, but I found other children of all ages, from a year and a half to three scores and a half. On the beach, you know, we are all children!

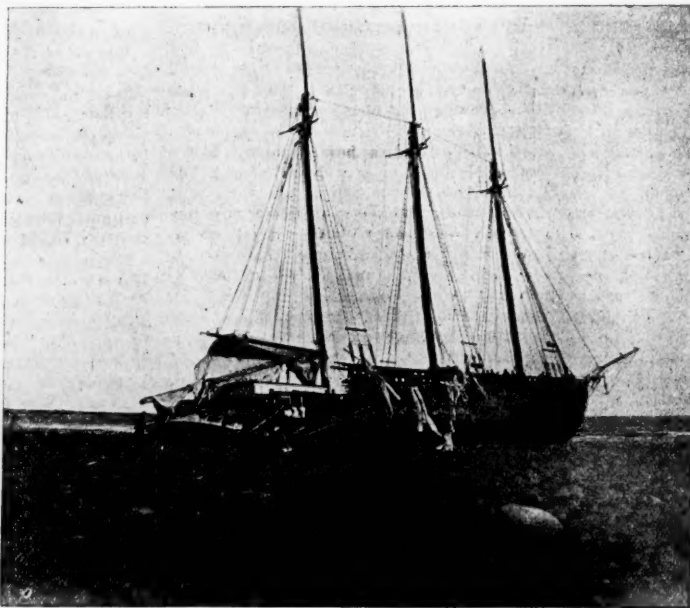
Once or twice a day some of us had to go for water, for although there was an ocean of water close at our feet—sometimes covering our feet, as the year and a half boy suddenly found to his surprise one day—it was not fit to drink. To the well, locked up in a little house, a half mile away, we hauled our cans in a little cart which we found in the barn belonging to our cottage. Some times Master 11-2 sat in the cart and drove. But if the ocean did not furnish us drinking water, it supplied us with food, and to get that we rode a mile or so down the beach—on our wheels—to “the fish-houses,” returning after a chat with the fishermen with a couple of hake or haddock or cod tied to our handle-bars.

One day I rode off to a neighboring town—the roads near the beach all seemed to be hard and fairly level—and had a nice call upon three boys at a farmhouse, the youngest of whom was celebrating with frosted and lettered cake his tenth birthday. The others were taking the skin off a fine woodchuck they had caught the night before in a fox-trap. (Country boys do have some fun you boys in the city do not!) On Sunday I went as many miles in the other direction to attend church. It was called the “Line Church,” because it was situated on the line between two towns. But, alas, while we were in the Sunday school it began to rain—you know one cannot carry an umbrella on a bicycle! But it turned out well, for I was invited to a house near by to dine and wait until the shower was over, and there I found two of the nicest boys, of proper Corner age.

Another day I went—a little way beyond the well house on the opposite side of the road—to the alleged grave of Thorvald, the Norseman explorer of A. D. 1002. It is simply a rock in the field, on which are

seen rude marks, thought by some antiquaries to have been cut by Thorvald's companions in compliance with his request, when wounded by an Indian arrow, that they should set crosses at his head and feet. I talked with some intelligent boys on the beach, who of course had studied about Eric the Red, Leif the Lucky (Thorvald's brother) and other Norsemen, and promised them I would tell them where they could find fuller account of those ancient voyages. It is in Higginson's Book of American Explorers (Lee & Shepard, Boston), and I think the part about the Northmen and Columbus can be bought separately for fifteen cents. A few miles away, out at sea, we could see also the isles discovered by Capt. John Smith when New England was North Virginia.

A much more modern relic of northern



WRECK OF THE GLENDON AT HAMPTON BEACH.

navigation lies on the beach, and a Watertown boy who was stopping near took me to it. It is the wreck of a large, three-masted schooner, belonging to New Brunswick, which got off her course in a thick snowstorm last winter and ran on a ledge in the bay. The sailors took to the rigging and for a time were in great danger, but at length a life-saving crew arrived from a station a few miles away with their apparatus. Four times a life line was shot before it could be secured by the benumbed and bewildered sailors on board. At last they were all hauled safely ashore. The cut kindly loaned me by the *News Letter* shows how the wreck looked at the time. Afterwards it drifted on the rocks nearer shore and the stern and mizzenmast were entirely carried away. The vessel was sold for a trifle and is now used as a restaurant for curiosity-seekers! On a long, strong line fastened at the masthead and reaching down nearly to the deck many boys swing far out over the water and at full tide drop into the sea. Others are content with climbing up the rigging or jumping down into the hold, now partly filled with sand.

I have not mentioned the name or locality of the beach, but perhaps you can guess by reading the life of Captain Smith or

Whittier's poem on The Wreck of Rivermouth, which was close by. [I am sorry to give you away, Mr. M., but I had, of course, to put the proper label under the cut!—D. F.]

Mr. Martin

CORNER SORAP-BOOK.

Curiosities of Water. Some of them were mentioned in a paragraph in this column two weeks ago, but not the one referred to in this week's Corner. Why is the ocean salt? It is very inconvenient, sometimes very distressful, that travelers on the sea cannot satisfy their thirst by dipping from the ocean around them—

Water, water, everywhere,
Nor any drop to drink.

Why would it not have been better if the ocean had been made of water good to drink? What advantages offset this disadvantage?

If I were in school as you are I would think up and read up the whole matter, and write a composition on *The Saltiness of the Sea*. Do not forget to explain why the Great Salt Lake in Utah is not fresh like other American lakes.

Water for the Children. I think of six ways in which water—in its different forms—is a special source of interest and pleasure to children. (What are they?) A seventh use is that recommended by the following lines, composed, typewritten and handed to me by a blind girl:

The bluebirds drink the gentle showers,
The honey-bees the dew;
The mountain stream that cheers the flowers
Is God's best drink for you.

Aquariums. Since writing the above, I have chanced to take up an English magazine containing a very interesting account of the way for boys to make an aquarium. That

is a use of water for interest and pleasure which I had not thought of. It has full directions for making the tank, and for preparing the sand, shingle and rocks for it. The *aquaz* is salt, not fresh, and to accommodate boys who do not live near the sea it refers to a preparation of “Aquarium Sea-salt,” in the English trade. Are any of our members practically interested in aquariums?

Gold in the Sea. And now I have a second postscript to fill the Foreman's order for another paragraph, for I have just read a remarkable article in the *Boston Transcript* asserting that the ocean contains a certain percentage of gold—about four cents worth to a ton of water. The only trouble is to discover some economical process of separating the “yellow metal” from the briny fluid. It is estimated that there is \$120,000,000,000,000 worth of gold in all the seas. Yes, but there are probably 100,000,000,000,000,000 fish in the ocean; at fifteen cents each (the price at the “fish-houses”), how much would they be worth—but you would have to catch the fish first!

L. N. M.

The endowment fund for Whitman College has climbed to \$115,000.

Mr. E. S. Woodcock has accepted the principalship of the Eells Academy of Colville, Wn.

The Congregational Sunday School and Publishing Society.

A Sketch of Administrative Methods and of the Official Routine.

If any of our denominational benevolent societies bears upon its face the purpose of its existence it is the Congregational Sunday School and Publishing Society. Some time ago a friend wrote the secretary, Rev. G. M.

scope of their exercise. A minute story of this process of development is written fully in pamphlets and reports that are easily accessible, and is not germane to the present article, the chief design of which is to set forth present conditions and methods, and to throw upon the screen a silhouette or two of the persons most concerned in the practical management of the society.

Suffice it, in passing, however, to say that the Sunday school missionary and publishing work of the denomination is now conjoined in one society, first of all because historically it has been found that their separation or the intrusting of the missionary activity to any other kindred organization has not accrued to the advantage of the work; in the next place, from the point of view of both philosophy and common sense, the two aims belong together. It is just as important to take care of the child as it is to bring it into the world. It is just as necessary to give a Sunday school the right kind of diet as it is to make one more numerical addition to the figures that represent the denomination's investment in such schools.

Few people realize how interesting a

missionary work of the society. The outside public looks upon it as one of several denominational organizations of the same sort.

We see the perfected product in a lesson



GEORGE M. BOYNTON.
Secretary.

Boynton, D. D., inquiring why another name could not be given the organization that would be "just as pious and twice as handy"; to which remark the ready secretary responded that he would give one hundred dollars if his genial critic would suggest a better and more appropriate caption than its present one. The offer was never accepted, and indeed if it be desirable that the exact object for which an organization exists should stand forth in the name by which it is known, then this society could not improve its title. The only justification for its being is the fact that it undertakes to plant and nourish Congregational Sunday schools and to supply them with a proper equipment and the denomination at large with a special kind of literature.

Like all our societies, this one has undergone a process of evolution whereby it has come to a more definite consciousness of its particular end in life. It has become the



C. H. CASE, CHICAGO.
Chairman Committee of Interior.

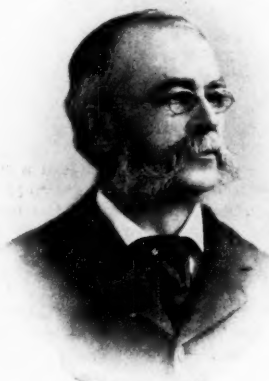
thing it is to get at a benevolent society from the inside; to substitute, for a moment, in the place of the big, and often altogether too vague, capital letters by which it is known to the world, the living personalities who are contributing day by day of their vital forces to the propelling of the machinery and the enrichment and enlargement of the society in its various departments. As respects the C. S. S. and P. Society, now under consideration, the average man possesses at the best only stray bits of information regarding it. If he be a Bostonian or a frequent visitor to the capital of New England he knows, and perhaps frequents, the well-lighted and attractive bookstore occupying most of the first story of the Congregational House. If his home is in Chicago he has perhaps learned that at 175 Wabash Avenue is a first-class bookstore with the word Congregational upon its door-posts. The average Sunday school child throughout the country, fingering his quarterly week by week, casts maybe a passing glance at the imprint which shows whence the periodical emanates. The average church attendant is aware that about once in so often comes the stated appeal for funds wherewith to carry forward the



E. LAWRENCE BARNARD.
Treasurer.

leaf or quarterly packed with the latest learning and the freshest and most suggestive side lights and comments, or in an attractive story-book just adapted for the Sunday school library, or in a thoughtful theological volume such as every pastor immediately wants to own. We hear of five or six hundred schools added annually to the thousands already existing, of the springing annually from these of more than sixty Congregational churches, but we must go behind the finished product and the row of dry figures adequately to comprehend how much of patient toil, and wise supervision, of constant journeying over plains and through forests, and hand to hand labor with all sorts of men and women is essential to the attainment of the gratifying results.

The bare basal facts relating to the internal administration are these: The society's headquarters are in Boston, from which point the missionary work is superintended and where all the literature is published, but Chicago has become an important center of redistribution and thither are sent most of the orders from Western



M. C. HAZARD.
Editor.

residuary legatee of the traditions and special functions of several preliminary organizations, and since the year 1883 has found the basis upon which it can best conduct its activities, as well as the field and



W. F. WHITTEMORE.
Business Manager.

States. It is important to keep this fact in mind, though this article will naturally have most to do with the Boston headquarters.

Spare an hour, then, for a visit to the bookstores in Boston or Chicago, as may

best suit your convenience. Look over the well-stocked shelves where denominational literature is kept well at the front, but where also no embargo is placed upon any good literature emanating from the other



W. A. DUNCAN.
Field Secretary.

publishing houses of America and England, the constant effort being to supply the best modern religious and theological works and to make them available at as little outlay as possible to Congregational ministers and laymen.

At the headquarters in Boston Mr. George P. Smith for many years held the position of Boston agent. He died in July after fifty years in the service of the society. This article will not be long in type when Mr. Smith's successor, Mr. J. H. Tewksbury, will be installed in his place, coming with a special equipment for his work derived from a long familiarity with the business of the society both in its Boston and Chicago offices. Close by the agent's desk are the book-keepers, who are busy day in and day out attending to the various and often complicated accounts of the society in all its branches, while a force of clerks and shipping agents is kept constantly at work along the different lines of a well-ordered bookstore.

Three flights of stairs separate the bookstore from the rooms at the top of the house that serve as headquarters for the missionary and editorial departments. In the good-sized room that occupies the south east corner stand in friendly proximity the desks of Secretary Boynton and Field Secretary Duncan and of Editor Hazard. The most striking artistic adornment is the crayon portrait of the sainted Asa Bullard, who put the best fifty years of his life into Sunday school work and the whole of a heart which was as large as a meeting house. Two adjoining rooms are required for the other members of the official staff, and they, like nearly all the denizens of the Congregational House, will rejoice in the ampler accommodations that the much heralded new building promises to furnish.

As you take your seat by Dr. Boynton's side you are at the nerve center, so to speak, of Congregational Sunday school aggressiveness. He maintains a vigilant outlook upon the field of the society's operations, which comprises the entire territory of the United States. He determines to a large extent, in consultation with the proper committees, the policy of the society and its methods of operation. He has much to do with the appointment of superintendents and missionaries and with the many ramifications of their work. This obliges him to be in frequent correspondence with

the men in the field, and to visit them from time to time as well as the different State associations and local conferences. His last transcontinental trip was, perhaps, a sample one. In thirty days he attended no less than five State meetings and made thirty addresses. But the larger part of the time he spends at the Boston office, and his force of trained assistants enables him to multiply his energies and make his personality felt all along the skirmish line as well as in the older communities and established centers, which serve as sub stations.

Persons of a methodical turn of mind would find a joy in examining the system of reports and book-keeping whereby the society is prepared at any time to render an account of its stewardship, to show exactly, in black and white, what it has done and is trying to do. Dr. Boynton, it is only justice to say, is a genius in inventing forms and devices by means of which the keeping of the accounts and the registration of statistics are simplified and facilitated. He has turned this talent of his to good account in such useful volumes as *The Pastor's Pocket Memorandum* and *The Pilgrim Church and Pastor's Registers*, published by the society and in wide use among the churches. And as respects the



W. F. MACMILLEN.
Superintendent Ohio, Indiana, Illinois.

numerous clerical and mechanical details that pertain to the inner affairs of the society itself, he will tolerate no cumbersome or slipshod methods. As a result, as thorough and sensible a system has been worked out as any business house can exhibit. Once a month each superintendent and missionary sends to the missionary committee of the society a report. In order that it may be seen how minute and detailed this report is we subjoin its principal headings.

1. Schools organized during the month by superintendent or missionary, or as a result of his work.
2. Other schools organized. [This should only include schools not previously reported.]
3. Schools reorganized during the month by superintendent or missionary. [When schools have been discontinued two years or longer, the organization should be reported under No. 1.]
4. Schools visited (in addition to those named under 1, 2, 3).
5. Pastors and superintendents visited.
6. Institutes and Sunday school conventions conducted or assisted.
7. Other meetings attended in the interest of the society.
8. Sermons and addresses delivered. Total No.
9. Other missionary work (not included in 1 to 8).
10. Supplies given away from your stock received from the missionary department.
11. Amounts received for the business department in Boston only.
12. Amount received for the missionary department, including receipts for granted supplies.
13. Distances traveled.
14. Statement of account: Salary. Expenses (in detail).

Such a report, it will readily be perceived, brings before the officials in Boston a vivid picture of the actual service for the last thirty days of every man in the society's

employ, whether he be in distant Oklahoma, twenty miles from a railway, or in the wheat-fields of Dakota. If the report needs explanation, here or there, a letter of kindly inquiry is at once sent. Thus the nature, size and possibilities of every school planted and nourished by the society are kept constantly in view. Of the five or six hundred schools organized yearly, perhaps a hundred are assigned to as many Sunday schools here in the East, and individual connection is thus established. A school in Providence, for instance, feels itself measurably responsible for one in Big Horn, Wyo., not only to the extent of providing the twenty-five dollars required to start the school and maintain it a year, but perhaps for opening a correspondence and trying to realize a genuine Christian fellowship.

The society strives to make the new schools self supporting just as soon as possible. Some reach the state of independence in the course of a few months, others are on the dependent list for several years. Perhaps the average length of the period of partial sustentation from without is three years, and naturally the process of learning to walk alone is made easy by gradual withdrawal of the supporting arms. Another principle of administration upon which emphasis is laid is the desirability of putting each new school as soon as possible in contact with some church or stronger school not far away from it with the idea of developing a reciprocity of interests and mutual good will. Hardly ever does it happen that any part of the twenty five dollars required to start a school goes for rent or running expenses. The grant is used chiefly for the furnishing of quarterlies and other literary helps.

The fact that the society has two entirely distinct departments has led naturally and wisely to the keeping of two distinct bank accounts, different banks being utilized as places of deposit. Mr. E. Lawrence Barnard, to be sure, is the sole treasurer of the society, but the actual financial transactions of the business department are as distinct from those of the missionary department as would be the business dealings of one firm with another. If the missionary department buys literature of the publishing department, as it constantly does, it has to pay just as good Deacon Jones does who sends in his order the first of every January



F. J. MARSH.
Superintendent New England.

for eight senior quarterlies and twelve intermediate ones for his beloved school in North Tiverton, N. H. It appears, then, that there are about as many careful checks on waste, extravagance and dishonesty—if such a vice could be thought of in connec-

tion with a benevolent society—as could be devised, and the result justifies the process. The publishing department not only meets all its own expenses but is able, each year, to turn over to the missionary department for pioneer work from three to five thousand dollars.

There are two other men at the Boston headquarters who are only second to Dr. Boynton in their identification with the missionary department, and not second to him in their devotion to it. Dr. W. A. Duncan gives ten months in the year to field work, the other two being spent at Chantauqua, where he is numbered among the presiding spirits; but Sunday school work is the idol of his heart, and if there is anything he loves to do it is to present the cause to the churches, to consult with the superintendents and missionaries, and to plan for and lead advances wherever strategic points encourage an aggressive campaign. Dr. Duncan's field is the whole country, while Rev. F. J. Marsh confines his comings and goings to New England. He is getting to be a familiar and welcome figure at ecclesiastical gatherings, large and small. Of the other field workers mention should be made of Rev. W. F. Macmillen, whose district is the important

signed, as its name implies, for pupils than for their instructors, while at the opposite extreme are the publications issued particularly for the little people—the *Little Pilgrim*, in which the story of the lesson is



J. H. TEWKSBURY.
Agent.

given in conversational style and in large type with illustrations, and the popular *Lesson Pictures*, with the beautiful picture in colors accompanying a brief lesson in question and answer form. Dr. Hazard's supervision extends not only to this entire series of lesson helps but to all the society's publications. His distinctively original work, however, is confined mainly to the *Pilgrim Teacher* and to the exposition and illustration of the lessons. The same framework is used for all the grades, thus securing a unity of general treatment and accustoming the pupil who advances from one grade to another to a certain desirable similarity in the way in which a given lesson is approached. The illustration and practical application of the lessons naturally varies according to the capacity of the scholars. Perhaps it might be well to say, as an evidence of the way they are appreciated, that the lesson helps never had so large a circulation as now, having more than doubled within the last decade.

It falls to Rev. J. L. Kilbon to do the exegetical work for all the lesson helps and to furnish, besides, the material in the *Bible Dictionary*. He is a graduate of Williams College and Hartford Seminary and has developed exceptional ability as a careful exegete and commentator.

The primary department in the *Pilgrim Teacher* is under the care of Miss Anna F.



MISS ANNA F. BURNHAM.
Associate Editor.

Burnham, who has given it an exceptional worth and an honorable reputation. Miss Burnham is also directly responsible for most of the work in the junior grades of the lesson helps, as well as for the *Little Pilgrim*, which she edits with keen sympathy for the little people. A correspond-

ingly high level of work is sustained by Mrs. Alice Mayo Swift, who has charge of the kindergarten department of the *Teacher*. All the writers on the *International Lessons* are obliged to have their copy ready from three to six months in advance.

The society's periodical literature includes also the *Wellspring*, which for two generations and longer has been a constant visitor in many a New England home, and has earned a notable reputation as a Sunday school periodical replete with a great variety of miscellaneous matter useful to young people. As it has aged it has brightened and broadened, and was never nearer the ideal of such a sheet than now, under the editorship of Willis Boyd Allen. A gifted writer and the author of several excellent stories and a volume or two of poems, Mr. Allen is no less skillful as a practical journalist. He has been abroad for most of the current year, but returns in October. In the meantime Miss Natalie Rice has conducted the paper so successfully that few have realized that its regular editor was absent. The *Mayflower*, started about ten years ago, aims to be to childhood what the *Wellspring* is to youth. It has been edited from its beginning by Mrs. Julia H. Boynton, the wife of the secretary, and there is



MRS. JULIA H. BOYNTON.
Editor *Mayflower*.

never a dull line in its four prettily adorned pages.

Before leaving the subject of helps and special periodical literature, allusion ought to be made to the inductive lessons in the life of Christ and the history of Israel prepared in recent years by Dr. Hazard and designed for advanced Bible classes, as well as for any students or body of students who desire work more advanced and somewhat more consecutive than the *International Lessons*.

When it comes to the publication of books the denomination exercises a prudent policy, recognizing the unwisdom of incurring risks and of making such ventures as an ordinary publishing concern may be disposed to do. From fifty to sixty book manuscripts are submitted in the course of a year, and in exceptional years, as in 1888, when prizes were offered, the number has risen to 300. Mr. Kilbon first examines the work submitted, and whatever runs the gauntlet of his criticism passes next to Dr. Hazard, and usually, when his opinion is favorable, to Dr. Boynton, and thereafter to the publishing committee. The number of books published each year varies from ten to twenty, seventeen being perhaps a fair average. The larger half of these are stories, but the list will include now and then a theological work, a volume of ser-



REV. J. L. KILBON.
Managing Editor.

States of Illinois, Ohio and Indiana. And of the remainder of the thirty men it is sufficient to say that they have been selected with great care and with the thought of their adaptability to their peculiar fields. The society has always been more anxious concerning the quality of its representatives than for their number, and the men now on duty stand high in the esteem of the brethren who know them best. Three of the superintendents, Rev. Messrs. Stewart of Nebraska, Case of Southern California and Pratt of Oklahoma, have been in the harness since 1883, about the time of the reorganization, effected largely through the instrumentality of Rev. A. E. Dunning, D. D.

It is only a step or two from Dr. Boynton's desk to that of Dr. Hazard, but the transition opens up a new and inviting field of investigation. Here, in the person of its editor, M. C. Hazard, Ph. D., we are in contact with the source of that large volume of literature which has been and is being put forth. First of all comes the series of Sunday school helps. The old-time question-book has been entirely supplanted by quarterlies and lesson leaves, and with this substitution have come a larger differentiation and a vast improvement in the quality of the material. We have now three distinct grades of the *Pilgrim Quarterlies*—the Senior, the Intermediate and the Junior. More advanced still is the *Pilgrim Teacher*, less de-

mons, a choice biography like that of Dr. Gulick or Dr. Hamlin, or such a work as the Mary Lyon Year Book, or Dr. Hazard's admirable compilation of poems, *The Tearless Land*. What the society is most constantly in search of is first-class books suited to the Sunday school library, and there is always an eager welcome for a manuscript of this sort that can be marked A 1.

The improvement effected in all branches of the society's activity is nowhere more apparent than in the quality of its books, which have, in late years, been so good that other denominations and the trade in general have been glad to recognize and make use of them.

The process of putting into type accepted manuscripts imposes a task of no slight proportions upon Dr. Hazard and his coadjutors. Every manuscript must be subjected to scrupulous editing, and it is the uniform practice to verify all quotations and allusions, thus forestalling errors. Indeed, too much praise is not likely to be bestowed upon the accuracy and trustworthiness of all the literature that bears the imprint of the society. The original work of the editors bears upon its face the stamp of thorough scholarship, while careful editing and painstaking proof reading make it sure that



WILLIS BOYD ALLEN.
Editor *Wellspring*.

work done outside the office will be marked by the same qualities; and in this connection the services of Miss Annette C. Kemp as proof-reader for ten years have been invaluable. For the same period a great reliance has been placed upon the taste and fertility of invention of Mr. William F. Whittemore, the business manager. It has fallen to him to attend, in the main, to the artistic and mechanical matters in connection with making all the books and periodicals that the society sends out, and to him, in large measure, is to be credited the notable gain in their exterior attractiveness. He hopes soon to transfer these and other functions of his position to Mr. Tewksbury, inasmuch as his connection with the society has always been of a temporary nature and in addition to his regular vocation.

The society's committees render it service which is by no means small or perfunctory. That on missionary work, composed of seven ministers and laymen, meets monthly and considers carefully the actualities and potentialities of the broad field. The committee on publications and that on finance also hold stated meetings, and five directors living in or about Chicago constitute a committee for the Interior, of which C. H. Case is chairman, which supervises the business operations for the Western house and gives valued advice in regard to missionary work in the district. The Chicago branch of the publishing house has become an important

and indispensable institution, and under Mr. Tewksbury's management has developed the capacities of its field to an extent fully realizing the most sanguine anticipations when the branch was established. Under Mr. E. Herrick Brown, who will assume, for the present at least, the management, it is likely to continue its prosperous career. These four committees, with other gentlemen, constitute a board of directors elected in groups of nine for terms of three years' service.

At the head of the society figures Samuel B. Capen, not as a figurehead but as president both in name and fact. His numerous and important business interests and his devotion to other forms of Christian activity, and to municipal reform and all good causes, do not militate at all against his fulfilling to the utmost the duties of his office. He attends the important committee meetings and keeps a tight grasp upon details, while his enthusiasm, courage and organizing ability are felt everywhere.

Fortunate, certainly, is the society in securing for its most responsible positions the services of able and consecrated men. There is no easy calling; their work is continuous and exacting. They see on one hand broadening and ripening fields, while on the other hand they are confronted all the time with the problem of securing sufficient resources wherewith to cultivate these fields. They are laboring strenuously to secure results commensurate with the dignity of the society's traditions, with the demands of a constituency that expects large and worthy things and with the ever widening area of golden opportunities. Perhaps this little sketch may help to make the Congregational mind more intelligent and the Congregational heart more sympathetic with regard to a society that seeks to find and keep its place in the sisterhood of societies, to labor in harmony with them and with all Christian organizations and to do a work for the children of the country which it believes God has given it in particular to do.

CO-OPERATION IN SUNDAY SCHOOL WORK.

At the recent International Sunday School Convention in Boston one of the most suggestive and pungent papers was that of Rev. G. M. Boynton, D. D., on Denominational Co-operation. He first justified the existence of denominations, showed how aggressive effort is best prosecuted on denominational lines, and then went on to plead for a real and effective working co-operation. We should be glad, if space permitted, to publish the address in full, but the portion beneath given sets forth its main contention and is particularly valuable in revealing the catholic spirit that animates the policy of our own Sunday School Society.

Brethren of all the tribes of Israel, may I speak a word for one of them, not by any means the largest, but in this land one of the elder brothers and among the first to enter upon his inheritance. We do not claim to have been altogether guiltless in this matter of substituting competition for co-operation. Even among ourselves and in our older cities it has sometimes happened that unholy rivalries have sprung up, that the question has been, not in what location and by what methods can we serve the cause of Christ the best, but how can we serve ourselves best and perhaps get the better of our brethren. We take shame to ourselves so far as we are or have been guilty in this matter.

But we have faced the matter candidly in

determining the policy of our aggressive Christian work, both in its Sunday school and church departments. For the former, so far as it is a denominational work, I speak officially. It is our determined purpose and our open offer to co-operate with all who love our Lord Jesus Christ so far as they will let us do it in his work; and it is equally our avowed policy and purpose not to initiate any competition under the pretext of doing the Lord's work with any church which believes that Jesus Christ is the Son of God. These are the instructions under which our Sunday school State superintendents and missionaries go forth and which they are expected to obey in the letter and in the spirit—a spirit of loving loyalty to our one Master and to the family in Christ which they represent, and of fraternal comity and co-operation with all the families which are named in him.

You might expect me here to add that we find the same spirit in all the other bodies of Christian workers in this broad field. God knows how gladly I would say it if I could. But we are not here to say pleasant things to one another only, but to say the things that are true and profitable to be heard. I say it in sorrow, we do not find this spirit even in the Sunday school missionary work. There is one denomination—I name no names and I shall name no names—which meets us always in the same fraternal spirit. The head of its Sunday school work and I are at one in this matter, and I have never known of an occasion of offense on either side. If it were to occur and remonstrance did not cause it to cease a speedy process of electrocution would.

But it is not universally true, sorry as we are to say it, and that with bodies which are largely represented here. They meet us here to co-operate in planning together for Christian work, but on the older fields and those just opening to cultivation they meet us not to co-operate but to compete. Shall I give an instance or two? A large and growing city in the older West; our missionary discovers a population of 300 souls separated from the main city by a stream, with no Protestant service in English. It had grown and no one, apparently, not even the good ministers of Christ, each busy in his own field, had noticed it. The aid of our own church across the river is secured, a place obtained, a school organized and occasional preaching services provided. Within a few weeks, before there had been given time for this new plant to take root, another closely affiliated denomination opens a school in the next block and makes the work begun difficult and finally impossible. Was that co-operation, or competition, or comity? Another place much further West, a lumber town; our missionary finds it, wins his way to the good will and at last assistance of the owners, gathers a school, sends an evangelist, wins forty souls to faith in Christ. A church is to be constituted, when another denomination sends in a preacher to divide the catch and make a second and divisive organization both of church and Sunday school. This effort is persisted in until it is so evidently rejected by the people that it fails.

I feel no fear of contradiction here when I say that these things ought not so to be; that they are a shame and a disgrace to the name we bear. I have been within a few weeks in the Territory of Oklahoma, where a friend of mine in a railroad car heard a leading official in an evangelical denomination say with emphasis to a minister of his own body, "Next to the devil, the hardest thing we have got to down in this Territory is the Congregationalists."

Now, friends, either we ought not to show the hypocrisy of recognizing each other as Christian brethren at all, or we ought to recognize each other fully and without reserve. We may be separated by matters of taste and preference and even doctrinal squint, but either we are working together or we are not. Which is it, competition or co-operation? Let us adopt a principle and emblazon it on our

banners, and march where it leads us. Let us be honest.

If we are working for the building up of Christ's kingdom, let us decide who are with us in the purpose and give them room. The Western lands are full of commercial travelers. Each is trying to sell to paying customers the goods of the house he represents. What would the manager of a great commercial house do if he should find that half a dozen drummers were running a competition to secure the trade in a single town and leaving large sections of the country without solicitation? I tell you he would miserably withdraw those unfaithful servants who were trying to beat each other rather than to serve him. Wouldn't you? And wouldn't it probably be found that the wares they were trying thus to sell were not the genuine goods at all?

Denominations! They are good enough in their way. Christ! His is the name which is above every name, the only name to glory in in all the world. Competition between those who bear his name as their common denominator! It is a shame to mention it, unless it be that honorable competition which is eager to do its full part in the work he has left his disciples to do. Comity, the law of kindliness and good will, which esteems others better than itself and rejoices in their success for Christ as in its own, co-operation in all good things, within all wise and practicable limits, in all ways which increase efficiency and hasten the coming of his kingdom—this surely is the law of Christ.

Notable among the family reunions of the season was that of the Tyler family, held with great enthusiasm in North Andover by the descendants of the original Job Tyler, with whose coming to Rhode Island the story of the clan in America begins. The family has developed a number of college professors, of whom Moses Colt Tyler of Cornell was made president of the day. A paper on Tyler Biology, by the venerable Prof. William S. Tyler of Amherst, was one of the features, though the author himself was unable to be present. Other parts in the program were taken by his two sons, Prof. John M. Tyler of Amherst and Prof. Henry M. Tyler of Smith, and a letter of regret was read from Prof. L. G. Tyler of William and Mary College, Virginia. This family devotion to education may be further indicated by recalling that it was Mary Tyler who "had a little lamb," whose intrusion distracted the attention of the scholars at the school she attended, and by the general success and culture of the descendants and bearers of the name.

We talk about the dangerous classes. The danger lies in the separation of the classes—those who are the salt of the earth keeping by themselves instead of coming into contact with that which tends to corruption.—A. J. Gordon.

AN OHIO DEDICATION.

The church in Wellington dedicated its new house of worship with appropriate services on the 13th and 14th of this month. The edifice shown in the accompanying half-tone is the fifth house occupied by the church in the seventy-two years of its history. Of these, two have been destroyed by fire, the last Feb. 9, 1895. It was a fine brick structure, erected at a cost of \$25,000 in 1879, one of the first houses in Ohio to adopt the style of architecture and arrangement now generally recognized as belonging to the modern church home.

During the nineteen months since the fire the church has occupied the Opera House, all its services and work have been well sustained and its membership shows a slight increase. The corner stone of the new edifice was laid Aug. 18, 1895. The material is brick with trimmings of Berea sandstone. It was designed by Mr. S. R. Badgley of Cleveland, on a model which is illustrated in the Pilgrim Church in Cleveland and the new church at Sandusky, which is already a favorite in northern Ohio.

The auditorium is in the form of an irreg-

nut and the furniture is of polished oak. It is heated by steam and lighted by electricity. The cost of the house complete, including organ and furnishings, is about \$27,000, of which \$20,000 were received from the insurance on the former house. The stained windows were purchased by the Ladies' Society and the fine Steere organ was provided mainly by a Guild of the young people, with the substantial aid of a few individuals. The service of dedication occurred Sunday morning, with a sermon by Pres. C. F. Thwing of Western Reserve University, and in the evening addresses were given by Professor Currier of Oberlin and Secretary Fraser of Cleveland. Monday evening was devoted to the fellowship of the churches, with brief addresses by the pastors of the other churches in town, which suspended their Sunday services for the dedication, and by Rev. J. R. Nichols of Medina, Dr. H. M. Tenney of Oberlin and Rev. S. D. Gammell, pastor of the church from 1884 to 1889, now of Tallmadge, O. The present pastor, Rev. A. F. Skeele, enters this week upon his fourth year of service, and the people are looking forward hopefully to the work of the coming season. The present membership of the church is 320. s.



FIRST CONGREGATIONAL CHURCH, WELLINGTON, O.

ular octagon and has no gallery; the roof is supported by eight wooden trusses projecting into the room and finished in plaster; these meet at the top in an octagon, which is surmounted by a dome of colored glass. The room is decorated in soft colors shading from terra cotta, is trimmed with gilt and ivory and is abundantly lighted by stained windows with coloring in close harmony with the decoration. The main windows, east and south, contain handsome designs of the Good Shepherd and Christ Knocking at the Door.

The floor slopes toward the pulpit, which is placed at the inner corner, leaving the entire adjoining side for the choir and organ. On the other side of the pulpit is the Sunday school department, parted from the main room by a large partition which is swung on pulleys. The Sunday school wing has galleries at the ends, providing for a primary department and eight separate classrooms. The social equipment is below, and consists of ladies' parlor, dining-room, kitchen and dressing-rooms. The main audience-room is seated for 550 and the Sunday school rooms will accommodate 250.

The building is finished in oak and chest-

Building Society, May 16, 1883. Mr. Pinneo was chosen treasurer of this society and remained in that office until his death. With conscientious fidelity and up to the full measure of his strength he devoted himself to the financial work of this society. His widow, Mrs. Catherine Stansbury (Curtis) Pinneo, and four children survive him. One of his four sons died a few weeks ago.

REV. LUMAN A. PETTIBONE.

After a brave battle with ill health, continuing over a year, Mr. Pettibone died at Burlington, Wis., Aug. 24. A graduate of Beloit in 1877 and of Yale Divinity School in 1880, he returned to Burlington, Wis., to the pastorate of the Plymouth Church, which his father, Rev. P. C. Pettibone, helped to found in 1858. The son rendered faithful service in that field for fifteen years, resigning last September to accept a call to Tucson, Ariz., where he hoped the climate would restore him to vigor, but this hope was disappointed. He was a man of great sweetness of spirit and a tireless worker.

Prof. Marshall R. Gaines, for four years connected with the University of New Mexico, Albuquerque, has been appointed president of Tillotson College, Austin, Tex.

BIOGRAPHICAL.

HENRY ORMOND PINNEO.

The Congregational Church Building Society loses a faithful servant in the death of its treasurer, Sept. 8. He was the son of Rev. Bezaleel and Mary (Stone) Pinneo, and was born in Milford, Ct., Feb. 22, 1815. He was for several years a successful merchant importer in New York city. His business was largely with Southern houses. The disturbances occasioned by the Civil War absorbed the accumulations of years of hard toil and compelled suspension of business as a merchant. Having been employed as treasurer's clerk by the American Congregational Union, now known as the Congregational Church

The Home

THE THINNING RANKS.

BY MARGARET E. RANGSTER.

The day grows lonelier; the air
Is chiller than it used to be.
We hear about us everywhere
The haunting chords of memory.
Dear faces once that made our joy
Have vanished from the sweet home band,
Dear tasks that were our loved employ
Have dropped from out our loosened hand.

Familiar names in childhood given
None call us by, save those in heaven.
We cannot talk with later friends
Of those old times to which love lends
Such mystic haze of soft regret;
We would not, if we could, forget
The sweetness of the bygone hours,
So priceless are love's faded flowers;
But lonelier grows the waning day,
And much we miss upon the way
Our comrades who have heard the call
That soon or late must summon all.

Ah well! the day grows lonelier here.
Thank God, it doth not yet appear
What thrill of perfect bliss awaits
Those who pass on within the gates.
O, dear ones who have left my side,
And passed beyond the swelling tide,
I know that you will meet me when
I too shall leave these ranks of men
And find the glorious company
Of saints from sin forever free,
Of angels who do always see
The face of Christ, and ever stand
Serene and strong at God's right hand.

The day grows lonelier, the air
Hath waftings strangely keen and cold,
But woven in, O, glad, O, rare,
What love-notes from the hills of gold!
Dear crowding faces gathered there
Dear blessed tasks that wait our hand,
What joy, what pleasure shall we share,
Safe anchored in the one home-land.

Close up, O comrades, close the ranks,
Press onward, waste no fleeting hour!
Beyond the outworks, lo! the banks
Of that full tide, where life hath power,
And Satan lieth underfoot,
And sin is killed, even at the root.
Close up, close fast the wavering line,
Ye who are led by One divine.
The day grows lonelier apace,
But heaven shall be our trysting place.

OUT WEST.

BY REV. CORNELIUS H. PATTON, DULUTH, MINN.

"Yes, I came from down in Maine," she replied, as her eyes rested lovingly on a bed of nasturtiums which were struggling hard with the weeds and grass. She had boarded up the bed as though to redeem it somewhat from the barren clay of the region. And then I noticed two lilac bushes, recently planted on each side of the walk, and some youthful apple trees at the side of the house.

"And are these also from Maine?" I queried, pointing at the young sprouts.

"Well, not exactly, Mr. Patton," was her rejoinder as she proceeded to shoo away the chickens who were scratching up the sawdust mulching which she had placed about the foot of the trees. "My husband says he calculates no Maine woman could live a year out of sight of a lilac bush. He laughs every time I mention my orchard, and declares that no one but a born Yankee would think of trying to raise fruit in such soil as this. I never supposed people could live in houses with no trees about them until I came here, and I told Mr. Gor-

rell that if he expected me to stay in such a forlorn spot as this that he would have to plant some trees and shrubs and make the place homelike."

"Then you do think this place is forlorn," I asked, in a rather hesitating way, having learned that Westerners, after they have been here for a time, are apt to be sensitive on the subject of the non-attractiveness of their surroundings. I have known men who were born under the elms of New England and lived there until middle life who, upon settling in pioneer regions of the West, within two years have so far forgotten the glories of New England trees, hills and streams as to call attention to a young growth of poplars springing up in the path of a forest fire as a fine piece of "scenery." I have known them to go into raptures over a shallow, muddy river flowing between two swamps and to solemnly ask me if I have ever seen anything in Europe to equal that. So I was not surprised when this jolly-faced woman from "down in Maine" told me she thought Claybank the nicest place she had ever seen.

This led to our going into the house, where she told me the story of her simple life, which I tell to the readers of *The Congregationalist* because it is typical of many another which might be told of people who have moved from the East to these raw Western towns. I had gone to Claybank to give an address in the little Congregational church which had been struggling along in spite of home missionary retrenchment and a decreasing and discouraged population. As I walked from the station to the house of my entertainer it seemed to me about as forlorn a place as I ever had seen. A hole had been cleared in the forest large enough for a big city, but the stumps were everywhere except in the middle of the main street, which, in mocking contrast, was finely macadamized and curbed, with a twenty feet walk on either side. The houses numbered perhaps a hundred, and were scattered over a square mile of land. The impression was of stumps, clay and weeds, with a sparse sprinkling of very small and very cheap dwellings. The church looked as if it had been dropped by a flood on the extreme outskirts of the town. They told me afterwards they were afraid if they located it more centrally that in a few years it might be in the slums. The building was fairly good, having been copied from a picture in the *Church Building Quarterly*. But the bank in front, bare of grass, was washed in deep gullies which, having worked back to the foundation, threatened to undermine the structure. The building was approached by rickety steps, evidently improvised after a particularly heavy rain. They held their place by virtue of the small size of the congregation. As I viewed these things the cheerlessness of the leaden skies seemed to settle down upon me, and I found myself saying, "God pity the people who have to live here, and especially those who have come from the comfortable and beautiful towns of the East."

When I was seated in Mrs. Gorrell's best chair, in a parlor which certainly looked cozy enough, she told me that for three months after her arrival she did little but cry. I could well believe it even before she described her old home in Maine. She was born in the house where her father and her grandfather were born, and she had never moved until she came West after her marriage to Mr. Gorrell in her middle life.

Until that eventful journey she had never seen a saloon. She had never heard a foreign language spoken. "But there are foreigners in Maine," I observed.

"Yes," she replied, "there were three Irish families in our town. We called them Irish and thought of them as foreigners, but they were in the third generation on American soil, and property had passed from father to son so that they were really well-to-do and educated people."

And so she went on, giving me such a vivid picture of dear old New England life that I began to feel sort of moist about the eyes myself. She, however, was all smiles, and as happy as a home missionary at the State conference.

"Well," I asked, "how did it come about—your change of feelings?"

"It came about in this way," she said. "After I had cried for three months and made my husband miserable, myself miserable and every one around me unhappy, I came to my senses. I argued there was no use in crying. If things are so forlorn here I might as well try to make them better. And then I thought of those lilac bushes and our apple trees at home, and it came to me that some one must have planted them way back in the early days, and that my own beautiful Maine village was once a hole in the woods with stumps sticking up on every side just as they do here. The first thing I did was to send for a nursery man and have him set out those two lilacs." (I looked at them again through the window and saw they had several leaves apiece.) "And then came my orchard. You mustn't laugh, for it *will* be an orchard some day. And then—then came a great change in my feelings towards my neighbors. We were the only people in town who had horses, and I began to take the women out riding. We drove to the city to do our shopping, and went on picnics together, and gradually I found that the people here are real nice. They are different from Maine people, but when you get used to their ways they seem just as good. I even like many of the foreign women first rate. Some of them have had as good an education as I have, and they are truly kind and appreciative."

As I expressed a lively interest in these things, Mrs. Gorrell hastened to add: "But I haven't told you the chief cause of this change that came over me. All the time I lived in Maine I never united with the church. I attended every Sunday, and my mother was a member. I supposed I was a Christian, but you know how one settles down into living in a certain way and how hard it is to make a change, especially if it is going to attract attention. As I look back on it now I don't believe I was a Christian at all; I spent so much time on myself. But out here in the little church there was so much to be done and so few to do it that I took hold, and I—well, I joined the church, and ever since I have been a happy woman."

I found that she was planning to visit Maine in the spring, the home ties being very strong, but with no desire to remain East. In that forlorn, overboomed, pioneer town in the heart of a Western forest this woman had found her work and found herself. She was contented, and Claybank was the "nicest place she had ever seen," because she had learned that happiness does not consist in having, but in being and doing. This is worth remembering when we ride through such towns on the rail-

road and commiserate the inhabitants. Not infrequently they may more appropriately commiserate us, because in our selfish enjoyment of luxury we are losing the richest blessing of life.

"ARE YOU READY FOR CHURCH?"

BY A PURITAN.

Up the stairway of a quiet New England parsonage used to come this question, Sunday after Sunday, asked by the minister in his calm, reverent voice as he came from his study, where he had been pleading for a blessing upon the day's labor, and down would float the various replies in careless, girlish voices: "Yes," "Almost," "No, don't wait for me, I'm not nearly ready."

And still after the lapse of many years, in the calm of the blessed Sabbath mornings, do I seem to hear the same old question. The same and yet not the same, for with the passing of time the meaning has broadened and deepened, going far beyond that which takes note of the outward adorning alone, for the words now come to my soul and the speaker seems to be "One whose form is like unto that of the Son of God," and again, as in the long ago, do I oftentimes have to make sad reply, "No, I'm not nearly ready."

In this experience do I walk alone? I fear not, and in the lack of individual preparation, it seems to me, may be found the reason why to so many of us the prayerfully, carefully prepared services of the Lord's house on his day prove to be "flat, stale, and unprofitable," when they might glow with divine power, leading our souls into "green pastures and beside still waters," so refreshing us spiritually that throughout the week we would be,

Plying our daily task with busier feet,
Because our secret souls a holier strain repeat.

If special preparation would lead to this result, would it not be worth our most earnest endeavor? Is it too much to ask that we who are called to present ourselves before the King of Kings and Lord of Lords should make ready? The simple rule in physics that no two things can occupy the same space at the same time holds good in spiritual matters as well, and we who would truly commune with God on his day must first be from "our worldly cares set free." We are so constituted that we cannot rush into his presence and be calmed and quieted instantly. While we are striving for a restful soul condition precious time is being wasted, and long before we have found the desired help the benediction is pronounced and we go from the house of prayer hungering and thirsting for that which we might have had.

In order to gain the most from this God-given day of rest, worship and service we need to preface each one with six days of earnest preparation. Without this daily living in touch with God a few special hours of devotion will avail little. But those whose lives are most in accord with that of the great Teacher are the very ones, seemingly, who most feel the need of adding to this weekly preparation a special time when they may, as it were, begin their "day of rest and gladness" before it really comes by a quiet season alone with their God.

There are many housekeepers who could do some of the extra work, which seems of necessity to precede the Sabbath, a little earlier in the week. If we only thought so there are times other than Saturday evening

which could be used to reduce the pile of clothes in the mending basket. These and many other ways will suggest themselves to those whose steadfast desire is to make of these earthly Sabbaths foretastes of the heaven above. In this, as in all other debated questions of right *versus* practicality, the wise old saying, "Where there is a will there is a way," will prove itself true, and the blessing of the Lord will surely rest upon every effort to gain for one's self and others the most good from the right use of sacred times and seasons. Try for one month the plan of coming to this "day of all the week the best" rested in body, strong in mind, calm and peaceful in spirit, and thus be able to answer "Yes" when the question comes to your soul, "Are you ready for church?"

GOOD-BY.

We say it for an hour or for years;
We say it smiling, say it choked with tears;
We say it coldly, say it with a kiss;
And yet we have none other word than this—
Good-by.

We have no dearer word for our heart's friend.
To him who journeys to the world's far end
And scars our soul with going, thus we say
As unto him who steps but o'er the way—
Good-by.

Alike to those we love and those we hate,
We say no more in parting. At life's gate,
To one who passes out beyond earth's sight,
We cry as to the wanderer for a night—
Good-by.

—Grace Denio Litchfield.

HEALTH HINTS.

In its advice to young tennis players *Harper's Round Table* lays stress upon the necessity of plenty of sleep before midnight and discourages dancing, because this furnishes the most common excuse for sitting up late. The player who dances the night before a game usually wishes that he had gone to bed instead of to the ballroom. Thus do athletics become the handmaid of health.

A Chicago physician, who is interested in penology, having once been connected with a large reformatory institution, believes that if prunes were made a compulsory portion of the diet of the lower classes there would be less crime. He maintains that there is a certain medicinal property in this fruit which acts directly upon the nervous system, which is the seat of the evil passions. Might try it for a while on unruly children!

Eating heartily when over fatigued is an invitation to dyspepsia. A rest of only five minutes before a meal, when the system is exhausted, is beneficial. It will pay a woman to remove her dress, take down her hair, bathe her face in quite hot water, pressing the wash cloth against the eyes and back of the neck, and follow this treatment with a dash of cold water in which a little cologne or toilet vinegar has been sprinkled. Then if she can lie down a few minutes and on rising put on a different dress she will feel decidedly refreshed.

An eminent physician says that if he were limited to but one remedy for chronic diseases he would select hot water. The body, he claims, needs an internal as well as an external bath, and hot water, judiciously taken, stimulates the liver and liquefies the blood, thus lightening the work of the heart by making it easier to "handle" the blood than when it is sluggish and congestive. It washes out the uric acid in rheumatic and gouty joints, soothes shattered nerves, gives calm and cheerfulness to the mind and induces refreshing sleep.

Closet and Altar

Thy large bestowing makes us ask for more.

Prayer is a key to open the gate of heaven and let grace out, and prayer is a lock to fasten our hearts and keep grace in.—*Adams.*

Be happy in thy God,
On him cast every load,
To him bring every care,
To him pour out thy prayer.
—*Bonar.*

Rededication and prayer are the indispensable background to any Christian work worth the doing. And without them Christian living fails of acquiring that depth without which Christian doing is sure to be superficial and ineffective.—*H. C. Trumbull.*

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for thee,
Whose will be done.
—*J. G. Whittier.*

Who is there that hath not a burden,
who that stands in no need of relief? The burden of ignorance weighs heavy on one man. He finds himself so lamentably in the dark with regard to many most important things. The burden of responsibility weighs upon another. The burden of some secret frailty, some unconquerable weakness, oppresses another. The burden of doubt is crushing to this sin-tormented soul. The burden of mortality, the fear of death, is more than another can bear. The burden of levity and thoughtlessness is heavier to some than is generally supposed. To one and all the command is, "Cast thy burden upon the Lord." He will not remove your burden so that you will have nothing to do—no more need of him—but he will sustain you, he will administer support.—*George Bowen.*

I hear the voice of God among the trees,
With thee in shady solitudes I walk,
With thee in busy, crowded cities talk;
In every creature own thy forming power,
In each event thy providence adore.
Thy hopes shall animate my drooping soul,
Thy precepts guide me and thy fears control.
Thus shall I rest, unmoved by all alarms,
Secure within the temple of thy arms.
—*Mrs. Barbauld.*

Thou who hast given us the rest of the night, in thy loving pity make it effectual for us in quiet sleep. Help us to put away worldly cares and perplexing questions in the assurance that all things work together for our good through thine unsleeping love. If the day has brought us sorrow, we are thy children still and we rejoice in thee. We have sinned, but there is forgiveness with thee. If friends have betrayed or forgotten us, help us to remember that we share the experience of Christ whose friendship never fails. If we are in bodily pain, let sleep bring healing. If we are anxious for others, to thee we commit them in assurance of thy love to all. If the morrow threatens, our hearts take refuge in the shadow of thy wings. Unto thee we commit our spirits. Our helplessness pleads for recognition from thy might. In the name of Christ we will both lay us down in peace and sleep, for thou, Lord, only makest us dwell in safety. And for thy guardian love we bring thee thanks through Jesus Christ our Lord. Amen.

THE LITTLE TEACHER.

There are no more thrilling stories in all literature than those which record the experiences of some of the teachers in our mission schools on the frontier. Several years ago a frail, delicate-looking girl went from her Massachusetts home and opened a school in a small settlement composed of both Mormons and Gentiles. Omitting the story of her initial hardships, we print this touching incident as told in *Christian Education*.

One morning a tall young man was seen riding at break-neck pace toward the school-house. Flinging himself off his horse, he opened the door and walked in, without so much as a knock, apology or doffing of his hat. A cowboy with spurs, schapps, sombrero and lariat was a new sight to Miss Selby, but with ready tact she concealed her surprise and quietly asked, "Would you like to become a member of this school?"

"Well, I don't know. I'll see how I like it"; and with this ungallant speech he sat down in the nearest seat and proceeded to view the situation. The teacher treated him as if cowboys had been always her friends, showed him books and pictures, explained the class work, and even sought to evoke some spirit of gallantry by asking him to move a heavy table for her.

"Why don't you move it yourself?" was the gruff query, which entirely failed to daunt the little mistress. For two days he came and went as he pleased, and often amused himself by throwing paper wads, and in various ways seeking to distract the attention of the pupils. The little strategist out-matched him at every point. Each child refused to take notice of his pranks, for had she not made a nice little speech to them the second morning, before he came in, in which she put them on their honor to show the untaught fellow a model school? At the end of the second day he surrendered, and throwing down his sombrero, said humbly: "I know I hain't behaved decent; but I hain't been to school since I was a little shaver, and I didn't know how to act. I knew better'n I've done though, but I did hate being bossed round by a girl, awfully, specially one that can't ride horses and rough it. But you're a cute one. I can't get ahead of you, an' I shan't try. If you'll forgive me, I'll settle down to study, for I like this school first rate." This long speech was quite an effort, and he paused, looking up at Miss Selby shyly to see whether he had said the right thing.

A long talk followed, and was closed by Jack's saying: "You've made me ashamed of myself."

From that time a wonderful change came over the burly, kind-hearted cowboy. He studied as humbly as a little child, and as diligently as any scientist. Nothing escaped him. He was content to take his place with those years his junior and to begin with subtraction and primary geography. With all the vim that characterized him when riding the plains, he threw himself into acquiring knowledge. . . . He had times of showing extreme restlessness. The schoolhouse would seem to him like a prison; the old life on the plains beckoned to him. He would act as if suffocating and in bonds. One day he could bear the restraint no longer. To dash over the prairie was a necessity. He rose abruptly, left the room without permission, mounted his horse, and rode for hours. The teacher feared he had gone as suddenly as he had come, and would never return. But next day he was in his place, repentant and pleading for readmittance. "I meant to keep the rules, but I felt in prison. My old habits returned upon me. I must get out."

"Why did you not ask to go?" inquired Miss Selby.

"The longing for the wild life overwhelmed me. I never knew when I walked out, until I was on my horse."

Jack was a constant attendant in the Sunday school, which Miss Selby held regularly. From miles around the people gathered to a service, half church, half Sunday school, for both old and young were to be interested. About half-past ten o'clock of a Sunday morning the little teacher might be seen coming over the prairie, creeping under the wire fence as gracefully as circumstances would permit, in the presence of her entire audience, who never went inside until she arrived. She performed the duties of janitor, usher, organist and preacher, gliding from one office to the other as if she had followed each until she were an adept in the separate arts. Jack took great pride in assisting at these services, helping with the singing, taking it upon himself to be usher, and making himself generally useful. One would not recognize in the polite, studious young man the rude cowboy of a year ago.

The second winter proved the severest in the history of the settlement. Stock perished on the prairie; the horses which the children rode to school shivered in the frail shelters built for them in the rear of the yard; and the teacher had hard work to keep fire enough to warm the room. Snow choked the chimney, and ran in sooty rivers to the floor; wraps had to be worn all day. The wood supply failed, and the horse sheds had to be burned for fuel. A week of such weather had passed, and Jack, who had heretofore been punctual as the sun, failed to appear. Anxious inquiries were made for him, when his father sent word that he was very sick; would the teacher come to see him? Soon as school was over, she mounted her pony and set out for the three mile trip. The cold was bitter; the snow so crusty and deep the pony could not go faster than a walk. Miss Selby kept bravely on until the log cabin was reached. Jack lay in a room in which were his five brothers and sisters, all threatened with pneumonia. Even to the teacher's inexperienced eye it was evident that Jack was very ill, and she urged sending for a physician. It was no small undertaking to secure one, the nearest being twenty-five miles away. But a kind neighbor volunteered his services, and meanwhile Miss Selby took her place by the bedside. Jack talked incessantly of school, of his last lesson in geography, and muttered, "I tho't that little teacher couldn't rough it, but she's a plucky one." Midnight, and the doctor came, too late to check the ravages of the disease. The next day a pall seemed to hang over the school. Gone was its eager, busy aspect, gone the merry zest for study. Suddenly a hush fell upon all. Jack's father had driven up, and according to the custom of the region was waiting for Miss Selby to appear. She went out swiftly, standing in the deep snow, her head bare to the bitter wind, while she raised her face questioningly to the speaker.

"Jack is dead, and he wanted you to conduct the funeral, and his mother and I wish it, too."

"O, it is not fitting. I never heard of such a thing. I could not do it. I don't know how," she gasped in broken sentences.

"But it was Jack's last wish; besides, how could we get a minister? The traveling is terrible; the nearest one is twenty-five miles away. You must do it Miss Selby; we all know you can; we'd rather listen to you than to a preacher. Don't you preach for us every Sunday? We'll leave all arrangements to you," he pleaded tearfully. Then the heroic spirit of her Puritan ancestors awoke in the little teacher. She gave one glance at the wind-swept, snow-covered prairie.

"I will do it," she said firmly, and returned to the waiting pupils, feeling that the weight of the world had suddenly fallen upon her young shoulders.

It was no time for regrets. There was work to be done, and speedily. She trained the school choir upon several suitable hymns; she directed the making of standards upon

which the casket might rest; she covered them with black, and partitioned with ribbon the seats to be occupied by the mourning family; she trained an usher in his duties, selected bearers and arranged the room for the funeral company. She then went to the home to help cover with black cambric the rude pine coffin, and when all was completed she shut herself into her room to prepare for the address upon the morrow. What should she say? Like wildfire had the news spread that the "teacher" would conduct the exercises, and she knew the people of the settlement would come in spite of wind and weather. She meant to use her opportunity, to enter the open door. She must not fail. All night she wrote and prayed and planned. It took some courage to face the skeptical audience, with their interest-me-if-you-can air, and more to stand close by the dead, and some self-command to inspire the weeping choir with self-control. The little teacher had not yet outgrown her childish fear in the presence of death, but it must not appear now. Her voice trembled as she read the Scripture, grew firmer while she prayed, and gave no uncertain sound as she held her audience in close attention to the end. She spoke briefly of the dead, earnestly to the living. The people were moved to tears and to loyalty. The little teacher had won a victory.

The procession wound its way up the bleak hillside, the choir sang, then the teacher, chilled and trembling, standing in the deep snow, read the burial service, its solemn words sounding out faith and hope to ears all unused to them.

Disease, from exposure, fastened itself upon the teacher, and she went down to the gates of death. Time would fail to tell of her people's loving ministrations. Slowly she came back to life. The snows have now gathered thickly among her brown tresses, and when people whisper, "nervous strain," she only smiles, while a far-away look creeps into her eyes, and there flashes before her mind a picture of a broad prairie, a lonely hillside grave, a crowd of wondering people, a group of sorrowing children, snow piled high, and standing in the midst the trembling "Little Teacher."

POSING.

Why do some of our sweet, modest girls throw off their own innate reserve and, to put it mildly, "show off" in public places? You see it everywhere—the little conscious gestures, the general air of being on parade and, worst of all, the talking for the benefit of outsiders. It is in such poor taste to retail any private business in a public conveyance, yet it is a weakness especially indulged in by the younger members of the fair sex, who seem to think their affairs intensely interesting to strangers. It may be a great satisfaction to Miss Giddy to have a new party gown, yet it is to be questioned whether the man opposite with the amused smile on his face takes the same lively interest in her wardrobe. If our girls would only realize that refined manners weigh at all times against anything having a tendency toward the ostentatious or vulgar they would lower their voices, wear plain clothes in the street, and at no time be led into trouble through a desire to "show off."—*Sacred Heart Review*.

A woman the undertone of whose life is sweetly serious, who never knowingly deceives, misrepresents or exaggerates, who is scrupulous about appointments and promises, who never even inferentially claims aught in the way of ancestry, means, influence, scholarship or accomplishments that is not susceptible of the closest demonstration, takes the color out of all the pretty frauds about her, as the lovely moss rose would humble its cleverest imitations. But not immediately perhaps. The building up of an enduring social success is a work of time; and its substructure, slowly laid, but everlasting, is the confidence of those about one.—*Katherine E. Conway*.

Mothers in Council.

BUTTERFLIES AND HEAVEN.

Although the child is barely five years old, it is hard to answer many of her questions. Only a few days ago, as we were walking along a country road, she suddenly asked, "Mamma, what are we made for?" And her questions regarding life and death would puzzle the wisest of ministers. Recently we have found such a beautiful illustration, which has completely satisfied her, that I think it might benefit others who have the privilege of leading and teaching little ones.

One day, about the middle of July, she brought me a sprig of caraway with a caterpillar about an inch and a half long feeding upon it. I recognized it at once as the larva of the *Asterias* butterfly. The body was a beautiful shade of light green with bands of black resembling velvet and yellow spots on the black bands. I placed it under a wire fly screen. Whenever it was touched it would thrust out, from the top of its head, a short pair of soft, orange colored horns, which emitted a peculiar and rather disagreeable odor.

For two days we watched it and supplied it with fresh caraway leaves and blossoms. Then it ceased eating and began to crawl about the cage as if searching for something. The next day the child called me to see the caterpillar making a spiderweb, as she called it. Upon one side of the screen it had already firmly spun a casing for its hind feet, and its head seemed to be waving back and forth, but upon looking closely we discovered that it was spinning a swing. Back and forth, back and forth, "Like one who wraps the drapery of his couch about him and lies down to pleasant dreams," the little creature wove the silken thread until it was a firm cord, capable of holding up the rest of his body.

I explained to the child that the caterpillar had an instinctive knowledge that a change like death was coming, and that was the way to bury itself, although some caterpillars, when the time came for them to change, buried themselves in the ground. She watched it closely, and the next day discovered it as "he was kicking his skin off," as she expressed it. When I reached the spot the skin was rolled back half-way down the body, and spasmodic jerks were being made to throw off the remainder, which in a few moments fell in a small, dry roll on the bottom of the cage.

Then I explained to her that the caterpillar was apparently dead, but after a while would come to life, just as people do when they become angels in heaven; that the poor little crawling worm, which had never known about anything except eating caraway, would turn into something very beautiful and be able to fly all about and see many lovely things in the world which it never even dreamed of. Her interest was intense. For fifteen days she looked at it several times every day as the worm hung in the silken swing.

On the morning of the fifteenth day it had turned much darker and I noticed two cracks in the skin, one upon each side of the head, meeting in a point upon the breast. I went about my work intending to keep a sharp watch that day. In half an hour I looked again and the metamorphosis was completed. On the side of the screen clung the new-born thing of beauty.

The great black wings were still so soft that they drooped over in graceful curves. I called the child quickly, and together we watched it grow stronger and stronger and the great wings straighten out, till their velvety black glowed with their beautiful spots of yellow and blue and orange. It had become a wonderful, dainty thing, ready to fly away, to seek a beloved mate and to live among the flowers and all the beauties God has made in a butterfly's heaven.

Then it was so easy to lead the child's mind to understand that the angels of heaven would be as much more beautiful than we as the

butterfly outshone the crawling worm; to teach her how much greater would be our powers and our enjoyment; how much more glorious heaven would be than all the flowers are to the single plant of caraway; what a simple, natural change death may be to a higher life; that the grave is only a resting place, where we may leave our bodies like the empty shell of the chrysalis, that still hung on the side of the wire cage.

With such thoughts planted in children's minds, to grow stronger with their strength, I believe death will lose all terror and they will grow up with natural, healthy thoughts regarding the future life.

Mrs. V. P. DeCOSTER.

THE EVENING HYMN.

Commenting upon the prayers in verse which were printed in this department two weeks ago, a young mother suggests these verses from the German as very pretty for the little ones to commit to memory:

Evening is falling to sleep in the west,
Lulling the golden-brown meadows to rest;
Twinkle like diamonds the stars in the skies,
Greeting the two little slumbering eyes;
Sweetly sleep; Jesus doth keep,
And Jesus will give his beloved ones sleep.

Now all the flowers have gone to repose,
Closed are the sweet caps of lily and rose;
Blossoms rocked lightly on evening's mild breeze,
Drowsily, dreamily swinging the trees.
Sweetly sleep; Jesus doth keep,
And Jesus will give his beloved ones sleep.

Sleep till the flowers shall open once more;
Sleep till the lark in the morning shall soar;
Sleep till the morning sun, lighting the skies,
Bids thee from sweet repose joyfully rise.
Sweetly sleep; Jesus doth keep,
And Jesus will give his beloved ones sleep.

JUVENILE JOKES.

Tommy: "I think mamma is an awful gossip."

Ethel: "O, Tommy! how can you say such a thing?"

Tommy: "Well, she is; everything I do she goes right off and tells papa. I hate gossip."—*Ex.*

"I understand that you have relics of the war for sale, my little man," said the Northern tourist to the tow-head.

"We did have," replied the boy, "but they have bought us out, an' the swords daddy buried last week won't git rusted 'fore winter."—*Atlanta Constitution.*

Mamma and Davie had been to church, and the former had put a cent in the contribution box, which had not escaped the boy's observation. On the way home she found fault with the sermon.

"Well, mamma," said Davie, in a lofty way, "you can't expect much for a penny!"—*Judge.*

Recently a mother heard terrible uproar in her room where the children were together, and going in to see what was the matter found the little girl weeping, while the boy, looking very conscious of virtue and radiant

with efficiency, said: "She tipped over the 'pool-basket, mamma—but she's all 'panked!"—*Boston Transcript.*

A bright little girl, returning from school, was asked by her father what she had been learning that morning.

"All of us been learning to spell," said she.

"What did you learn to spell?"

"Learned to spell rat."

"Well, how do you spell rat?"

"R-A-T, rat."

"Now, how do you spell mouse?"

"Just the same, only in little smaller letters," said the little maid.—*Harper's Magazine.*

This is told of Rudyard Kipling. He took a great fancy to little Miss Dorothy Drew, the favorite grandchild of Mr. Gladstone, and endeavored to win her friendship by telling her stories. After some time Mrs. Drew, fearing Mr. Kipling might be tired, called to her and said, "Now, Dorothy, I hope you have been good and not wearying Mr. Kipling." "O, no, mother, not a bit," replied the child, adding with a sigh, "but you've no idea how Mr. Kipling has been wearying me."—*Lewiston Journal.*

While talking to a mission school upon the contrast between Darius and Daniel, a speaker said: "Now children, Daniel, in the den of lions, slept more sweetly that night than did the king. Why was it?"

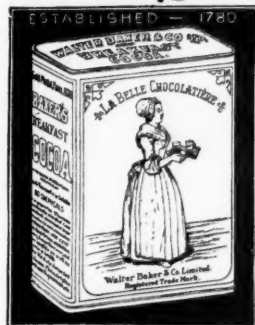
"Darius was bad and Daniel was good," replied somebody.

"That is right. And now, what makes a bed soft?" continued the speaker, trying to develop the conscience point.

"Feeders!" exclaimed a four-year-old, quick as a flash.—*Home Guard.*

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The Sunday School

LESSON FOR SEPT. 27.

REVIEW.

BY SOPHIA C. STEDMAN.

As we look back over the lessons of the past three months, certain events in the history we have studied stand out prominently and determine the line of thought for our review. Following the chronological order adopted by most Biblical students, the forty years of David's reign naturally fall into three periods.

1. *A time of conflict*, during which his throne was firmly established and the borders of his kingdom widely extended. This period was marked by great religious fervor and activity on the part of the king, and was brightened by a glorious Messianic prophecy.

2. *A time of rest and material prosperity*, marked by David's apostasy, and shadowed by God's displeasure; yet the clouds of approaching retribution were illumined by pardoning mercy.

3. *A time of defection and open rebellion*, when David, chastened in spirit, clung to the promise of Jehovah. Each period suggests a topic for our consideration.

1. *The Development of Messianic prophecy in the time of David.*

With the promise to David of a perpetual kingdom a new development in Messianic prophecy was reached. Hitherto the promise of a Redeemer had pointed to a "prophet like unto Moses," while the ritual and the priesthood had typified expiation and intercession. Thenceforth with these conceptions was joined that of sovereignty.

David recognized Jehovah as the true king of Israel, and understood his own representative position. Notwithstanding his early anointing at Bethlehem, he awaited the divine command before assuming control even over his own tribe, and the exercise of wise statesmanship in that limited realm for seven years resulted in the free submission of the disaffected tribes to his authority.

It was this losing his own will in the will of God, this recognition of his own representative character, which constituted him a type of Christ. And because, apprehending the theocratic nature of the government, he administered its affairs wisely, his became the type of the Messianic kingdom.

No period of Jewish history is more interesting and important than the reign of David. The consolidation of the kingdom, the organization of the army, the development of commerce, the division of the Levitical order into "courses," a division which continued until the time of Christ, the enriching of its ritual by the introduction into its worship of vocal and instrumental music—these all combined to indicate the great advance of the nation and the kingly qualities of its ruler; while the beneficence of its government, the prosperity of the kingdom and its widespread conquests foreshadowed the world-wide kingdom of Christ.

David probably did not grasp, in its largeness, the promise, but the later prophets developed the idea of the Messianic kingdom, and in the fullness of time Christ came to proclaim its spiritual nature; while to the New Testament prophet, John, was granted a vision of Christ upon the throne of his heavenly kingdom—"the Lion of the tribe of Judah."

Although it is evident why the kingdom of David, in the zenith of its prosperity, was chosen as a type of the perfect kingdom of God, it is not so clear how David, who sinned so deeply, could have been a fit type of the Messiah, unless it is borne in mind that it was not David the sinner but David the man after God's own heart, the ideal king in a corrupt age, the representative of Jehovah, who sustained this typical relation.

Perhaps, however, in his very frailty and liability to sin he faintly prefigured him who was "made in all things like unto his brethren," "was tempted in all points like as we are, yet without sin." The type is only a dim

foreshadowing, a mere hint, of that which is, at the time, beyond human comprehension; and David and his kingdom fulfilled their mission when in some imperfect way they pointed forward to the "everlasting kingdom of our Lord and Saviour, Jesus Christ."

II. *The revelation of God in and through David's experience.*

In the spontaneous outpouring of his heart in sacred song, David has given expression to the aspirations and thanksgivings of multitudes of worshippers since his day, and at the same time has made God more real and majestic to their apprehension.

But while he saw God more clearly than many in his own day or since, the story of his life reveals strange inconsistencies. His religious zeal, which prompted to the restoring of the ark, his desire to erect a dwelling place for Jehovah, his loyalty to his friend Jonathan, manifested in kindness to his crippled son, ill accord with the sensuality and cruelty of which he was guilty in the height of his prosperity. He found a "law in his members warring against the law of his mind" and the very intensity of his nature opened the way for a most grievous fall, which was aggravated by the absence, for many months, of all evidence of penitence.

But when, with the message of Nathan, came repentance, swift, overwhelming, heartfelt, the prophet's assurance of divine forgiveness was verified in David's experience. How deep the penitence, how complete the pardon, how full the restoration, he has declared in those Psalms, the Fifty-first and the Thirty-second, which Luther called "Pauline Psalms" because they so clearly reveal God in his pardoning mercy.

So, through his fall, David grew into a knowledge of the forgiving love of God, and the Psalms which he wrote for use in the tabernacle service have widely proclaimed that knowledge and have brought hope and comfort to many a penitent.

III. *The consequences of sin.*

Although freely forgiven David reaped the fruits of his sins in the most overwhelming domestic sorrows and in the deterioration of his own character. His failure to regard the sanctity of the marriage relation paved the way for his great transgression, and planted the seeds of discord, hatred and murder in his own household, and even God's pardoning mercy could not spare him the crushing sorrows which thenceforth wrung with anguish the loving father's heart.

The prematurely old man, fleeing from his capital, obliged as the rightful sovereign to defend his kingdom against a rebellion organized by his favorite son, but forgetting his crown in his fatherhood when news was received of the death of Absalom, is one of the most touching pictures in literature, the more so because it is a striking illustration of the fact that not even the deepest penitence can avert the consequences of sin.

But it is not only in these sorrows that we trace the results of David's departure from God. In his later years we miss some of the most lovable qualities of the young King David. He was a less generous foe, a less magnanimous friend. Indulgence in sin had blunted his moral sense and paralyzed his quick sensibilities, furnishing some ground for Absalom's claim that justice was not properly administered.

Thus does sin always leave its impress upon the character. God's free grace may triumph, the sinner may be reclaimed, but the lost ground can never be regained, the best possibilities can never be fully realized.

THE CHURCH PRAYER MEETING.

Topic, Sept. 20-26. Dorcas and Her Usefulness. Acts 9: 36-42.

Woman's work in the church; her social duties; relative claims on her of her home and of the needs of others.

(See prayer meeting editorial.)

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Literature

THE DOMINANT NOTE IN READING.

If intellectual society is the best expansive and corrective force, reading is its best available substitute. We cannot all command the friends we would choose. Life's changes are too many, and the hours of fellowship too few. But most of us may absolutely choose our reading. What the companionship of books loses in vital adaptation and persuasion it gains in continuity and instant readiness to serve. Books we have always with us. Reading is so much a part of our daily modern life that we should feel ourselves more starved and cheated, perhaps, if we were shut up for a week without books and newspapers than if we were deprived for the same time of our most intellectually helpful friends. We travel away from friends, but we load our trunks and bags with reading. It began as an indulgence; it has become a necessity.

With this indulgence we have, naturally, no quarrel. We should not like to think of our readers as shut up in some doleful solitude where even *The Congregationalist* could not reach them. Nor do we find fault with that variety of topic and of method which is so noticeable in the books which we examine and review from week to week. We wish to suggest, however, that summer opportunities of extending acquaintance with literature are now gone by, and that autumn leads to winter, and to remind our readers that a little forethought now in choosing companions for the months to come will be worth a great deal in the way of garnered results. Wise reading leads to useful accumulation. We read much and variously, "for a change," we say. But for a change from what? Is there any dominant note in our intellectual life, or even any ruling purpose in our use of a season's opportunities of reading? If not, we have missed the real benefit of change as well as the joy of concentration. Variety is something better than an aimless hopping to and fro from book to book without a purpose.

Indeed we could probably make no better use of the time which we can this year give to reading than to take one great book and master it, one large subject and find out how little we know and how much there is to learn. A month of concentration would be worth a year of scattering, both in its effects on knowledge and on character. It would make us friends forever with some great man's deliberate thought, and it would rid us of the cowardice which makes us driftwood on the current of contemporaneous chatter, because it denies the possibility (for ourselves, at least) of concentration.

BOOK REVIEWS.

HOMILETICS.

Prophecy or Speaking for God, by Rev. Everett S. Stackpole, D. D. These lectures treat of the questions of the nature, purpose and method of prophecy in a very helpful and suggestive way. Dealing as they do mainly with the historic prophecies of the Old Testament, they yet consider the relation in which the modern preacher ought to stand toward God, by whose Spirit he is taught, and toward the people, to whom he declares God's will. "The modern prophet, like the ancient, must receive not only his call, but also his message, directly from God," is the burden of their

teaching, and, again, "The truth that God is giving an inspired revelation to the world in the best thoughts of religious minds needs to be emphasized. It is the content of what is called the Christian consciousness, and yet again (speaking now of the predictive prophecy of the Old Testament), "Revelation of truth is by means of the natural, intuitive power of the soul, plus the special operation of the Holy Spirit." Dr. Stackpole's conclusions are boldly and plainly stated and will arouse much criticism, but the questions involved are pressing ones, growing out of the needs of the time and the effect of Bible study upon old theories of inspiration. Readers will perhaps find some of their cherished opinions called in question, but they will be called upon to think for themselves in a very helpful way. [Thomas Y. Crowell & Co. 75 cents.]

Christ's Trumpet-Call to the Ministry, by Daniel S. Gregory, D. D., LL. D. Dr. Gregory's book is an earnest plea for the needs of the world at the hands of the Christian ministry and for consecration of means on the part of the church at large to extend the preacher's opportunity. He puts his hand upon many of the failures and weaknesses of our modern church life and discusses the remedies. The book is too long and would have been more effective if the language of some of its denunciations had been more carefully considered. It will do good, however, in calling attention once more to a pressing need of the time. [Funk & Wagnalls Co. \$1.25.]

On Sermon Preparation is a volume of 230 pages made up of "Suggestions and Recollections" as to sermon making, by distinguished officials and preachers of the English Church. Primarily designed to meet the pressing wants of young men entering the service of that church, the "suggestions" are not without value for others—even American clergymen, who have enjoyed the advantages of a training in our best equipped theological seminaries. Although the articles of which the book is composed originally appeared in *The Record* and were evidently hastily prepared, they are certainly worth preserving. One reads with surprise that a graduate of one of the English universities is often ordained without having received any instruction in the making or delivery of sermons, the theory being that experience is the best teacher. For those thus situated, and burdened with the work of a parish, the experiences of men who have been successful as preachers will be of great interest. The writers agree in the fundamental principles of unity and progress of thought which they advocate as indispensable for the sermon, and also as to the need of spirituality in its author if it is to be of any special benefit to his hearers. The papers are written in good style and are pleasant reading. [Macmillan & Co. \$1.00.]

STORIES.

Black Diamonds, a novel by Maurus Jokai, translated by Frances A. Gerard. Jokai is the greatest of modern Hungarian authors and it is time that a good translation of his works appeared in English. Miss Gerard seems to have done her work well, rendering the book into readable and well-balanced English. The portrait of the author is that of a distinguished man, and the book itself reflects a wide knowledge of the complex and cosmopolitan life of Europe as the stage on which a thoroughly patriotic Magyar drama is acted. The plot is a

striking one and is skillfully handled, and the contrasts of character are brilliant and effective throughout. The scenes are laid in the mines, the stock exchange, the homes of the laborers and the palaces of the rich with equal power. [Harper & Bros. \$1.50.]

Cromwell's mark is upon the soul of Ireland until this day, as the solid vote of the Irish home rule members against erecting his monument in the Parliament House in London testified, and as one may read, with vivid pictures of the causes of hate, in *The Silk of the Kine*, a novel by L. McManus. The story is founded upon the terrible experiences of the "transplanting" by which Cromwell sought to make the peace of Ireland secure. It was a bloody and cruel task, rendered inevitable in the mind of the Protector by a stern necessity, and we have no mind to defend it. The story is well written and interesting, though somewhat unequal. Mr. McManus shows an appreciation of the difficulties of the problem and of the possibilities of high character on both sides by making his heroine a daughter of the transplanted Irish and his hero one of the Cromwell's Ironsides, and doing justice to the heroic qualities of both. [Harper & Bros. \$1.00.]

It is instinctive to compare any work of fiction that relates to Scotland with what the masters of the craft, such as Ian MacLaren and Stevenson, have wrought in the same department. This enforced contrast does not accrue to the advantage of *Heather from the Brae* by David Lyall, though we gladly credit him with having told ten pretty, wholesome stories, the scenes and the characters of which are thoroughly Scotch. He has the gift of vivid portrayal, even though he does not deal to any extent in startling incidents. The stories exalt moral and spiritual qualities, not abstractly, but by exhibiting them at work in the lives of quiet, humble, self-sacrificing men and women. [Fleming H. Revell Co. 75 cents.]

The opening chapters of *Honor Ormthwaite*, by the author of *Lady Jean's Vagaries*, give promise of strength which is hardly fulfilled in the progress of the book. It is a quiet story of a humble serving maid who marries an English squire and graces her high social position with astonishing self-possession and charm. A few clouds arise to darken her happy married life but one reads about them with an assurance that all will come out right in the end, as it does. A noticeable feature of the book is the absence of dialogues. We wish the author had allowed the characters to speak for themselves instead of writing chapter after chapter in narrative form. [Harper & Bros. \$1.00.]

The prominent part which the stock market plays in modern fiction is illustrated in a typical story of English life by Julian Sturgis, called *A Master of Fortune*. Even the heroine plunges recklessly into speculative schemes, and her shrewdness seems to be one of her chief charms to the lover who first becomes her business partner, having previously amassed a fortune himself in Colorado after forfeiting one in England. The style is piquant and racy, and the characterization quite clever. If the metallic ring of "the almighty dollar," even in the midst of love-making, jars a little it is only a true echo of the commercial tone of society today. [Frederick A. Stokes Co. 75 cents.]

In the new library edition of the works of Mark Twain we have *Life on the Mississippi*, which is one of the best and most charac-

teristic of all his works. [Harper & Bros. \$1.75.]

THE SEPTEMBER MAGAZINES.

In the *North American Review* the most timely article is Sir Alfred Maloney's account of the change from a silver to a gold basis for the currency in British Honduras, of which colony he is governor. Miss Frances M. Abbott is inclined to be pessimistic about the opportunities and pay of women graduates from our colleges. Justin McCarthy reviews the late session of the British Parliament, and Mr. John M. Stahl, secretary of the Farmers' National Congress, answers in the negative the question, Are the Farmers Populists?"

In the *Forum* ex-President Andrew D. White discovers the encouragements of the present political crisis, drawing a striking parallel with the French experience of a century ago. President Charles Kendall Adams of the University of Wisconsin points out in criticism of Mr. White's book on the Warfare of Science and Theology that it is the opposition of the older science rather than of theology which every new scientific theory has first to overcome.

The *Atlantic* for September is an unusually interesting and varied number. Frederick J. Turner discusses the problems of the West. Charles Dudley Warner tells again the story of Uncle Tom's Cabin, Bradford Torrey gives a picture of the rural South and Booker T. Washington has a strong article on the Awakening of the Negro. The number indicates further progress in that widening of sympathy and purpose which gives the magazine such a strong hold on the best readers.

The place of honor in the *New England Magazine* is given to an illustrated article on Harriet Beecher Stowe by George Willis Cooke. W. H. Stone describes the royal pines of New Hampshire, reserved in colonial days for the uses of the royal navy, and Edward W. Emerson describes the Grand Monadnock, with many pictures. The University of Vermont and City of New Bedford make fully illustrated articles. Of Mr. Elliot's article on the Boston metropolitan reservations we have elsewhere spoken.

Harper's gives the first place to a fully illustrated Washington article by Prof. Woodrow Wilson. Taking the title First in Peace, it sketches his life and occupations after the close of the Revolution. Mark Twain's Tom Sawyer, Detective, is concluded. Mr. T. Mitchell Prudden describes A Summer Among the Cliff Dwellings, and the other fully illustrated article is by William von Sachs describing the musical celebrities of Vienna. Mr. Warner, in his Editor's Study, discusses the enlarging effects of astronomy on human thought, with recent books for a text and a bit of suggestive moralizing for conclusion.

In the *Century* Mr. and Mrs. Joseph Pennell take the reader with pen and pencil for an easy and delightful journey in Spain. Professor Sloane is nearly at an end with his life of Napoleon. Professor Osborne reconstructs for us many of the strange prehistoric beasts whose remains have been discovered in the far West, and Mr. Isaac B. Potter gives an appreciation of the good results of the bicycle.

In *Scribner's* Mr. Brander Matthews devotes an article to his friend, the late H. C. Bunner. He knew him intimately and makes the reader share his appreciation, especially of Mr. Bunner's verse, in which, says Mr. Matthews, his best work was done. Prof.

R. B. Richardson, director of the American School at Athens, writes a full and admirably illustrated description of the Olympian Games at Athens.

McClure's *Magazine* furnishes a historical document of the first importance in the recovered report of Lincoln's "lost" speech before the Illinois convention at which the Republican party of the State was organized. The report was made by H. C. Whitney, and Joseph Medill of the Chicago *Tribune* describes the effect which it produced on the convention. A striking profile picture of Lincoln is the frontispiece, and the number also includes one of Kipling's Barrack-Room Ballads.

Appleton's *Popular Science Monthly* opens with the third paper on the principles of taxation by David A. Wells. President D. S. Jordan contributes an amusing satirical skit which he calls the "Sympsycho-graph," in which he pokes fun at popular misunderstandings of scientific processes and discoveries—notably in connection with the X rays. The illustration is as amusing as the article. There is a wide range of serious science and a portrait and sketch of Samuel Luther Dana.

Lippincott's complete novel is A Marital Liability, by Elizabeth Phipps Train. Theodore Stanton shows the advantages of international exhibitions in stimulating trade, and John A. Cockerell tells how to conduct a local newspaper. Besides these practical articles there are bright short stories and poems of a remarkable brevity, as, for example, a single couplet by Clinton Scollard.

The *Pall Mall Magazine* has a judicious mixture of sketches, travel, history and fiction. Its experiments in pictures are interesting, including two photogravures and one delicate series of silver point illustrations. The half-tones are hardly so successful. The serial is Sir Walter Besant's City of Refuge.

The *International* devotes itself to translated articles. The September number has stories and articles from the French, German, Danish, Bohemian, Russian, French-Canadian, Japanese and Spanish, all very readable and interesting.

St. Nicholas for September is as varied and bright as ever, with fun and information mingled through its beautifully illustrated pages. We know the children who read it grow up, but it remains as youthful and delightful as ever.

The *Chap-Book* gathers abundant material of its own peculiar flavor. One is always sure to find some novelty or some novel view of old things. A portrait of Mr. Bliss Carmen, drawn from life by Dawson Watson, is, perhaps, the most striking thing in the current number.

Christian Literature is partly eclectic, taking articles from the English reviews, but it has also a larger original side, to which such men as Professor Warfield, Dr. Cuyler, T. T. Munger contribute in the September number. Its literary and statistical departments are kept up to date with well-chosen selections and opinions.

The *Educational Review* has an article on Horace Mann by William T. Harris, and one on Democracy and Education by the editor, with other interesting matter appropriate to its aim.

The *Chautauquan* for September has a good variety of interesting and timely matter. Its Current History and Opinion is kept well up to date and interesting.

The September number of *Donahoe's*

Magazine is lavishly illustrated with both original and selected pictures. Mr. Bernard Morgan criticises Millais, deciding against his claim to sustained greatness. Timely and interesting is an article by M. E. Hennessy on Olney's Massachusetts Predecessors, and the general level of interest is high.

The *Catholic World* opens with a studiously noncommittal article on the New Issue, Silver or Gold. Joseph W. Wiltstaet devotes himself to a glorification of Janssen's one-sided history of Germany. J. A. Floyd recalls the earlier, and especially the Roman, associations of York Minster in a well-illustrated article, in which we read of "patient, long-suffering Queen Mary" with an amused sense of the variety of human points of view. A more modern and practical article is Alice Worthington Winthrop's The Question of Food for the People.

With the September number the *American Kitchen Magazine* comes to the completion of its fifth volume. It occupies an important field with every indication of success in interesting and instructing its readers.

NOTES.

— Tolstoi is said to be devoting himself with great energy and enthusiasm to writing a story for children.

— Women are making a successful specialty of designing book covers, most of the recent novelties in this line having come from their hands.

— Princeton's sesqui-centennial celebration is appointed for Oct. 20-22, and will be supplemented by courses of lectures from distinguished British and continental professors.

— The *North American Review* has changed hands once more, passing from its present owners to a stock company. Neither managers nor policy will be changed under the new control.

— How high the name of Burns stands in Great Britain after a century may be gathered from the fact that one statue was unveiled by the poet laureate, another by the greatest living scientist, Lord Kelvin, while at a third celebration the address was made by Lord Rosebery.

— It is proposed to transport the remains of the late Kate Field from Hawaii to North Elba, N. Y., where it was her desire to be buried near the grave of John Brown, on the property which she was so influential in securing for public ownership, and her friends are raising money for that purpose.

— The great statue of the Republic, by French, which stood in the Court of Honor at the Chicago Fair, facing the Administration Building, has just been burned by order of the Park Commissioners. It was sixty feet high and like most of the structures of the fair was built of "staff" and the weather had begun to make it shabby.

— A correspondent of the *New York Evening Post* calls attention to the fact that there are two graves visited as that of Helen Hunt Jackson, "H. H." She was buried by her own wish on Cheyenne Mountain, overlooking Colorado Springs, but the place became a goal of pilgrimage and then a source of gain to the owners of the land through toll charged visitors, and the matter became so scandalous that Mr. Jackson had the remains transferred to the cemetery of Colorado Springs. But the pilgrimages to the empty grave on the mountain side seem to be as frequent as ever.

— To our note about the literary work of the Chicago pastors the following should be added, viz.: Rev. Dr. Roy, long time correspondent for the *Independent* and later of the *Congregationalist*, has published a volume

of letters under the *nom de plume* Pilgrim. These letters are chiefly historical and very valuable and almost indispensable for those who care to know thoroughly the history of religious opinion in the Northwest during the third quarter of the present century. He has also prepared a valuable volume for the Illinois Church History Society. Many papers of great excellence from his pen may be found in the reports of our State and local associations. This is also true of Dr. Savage. His paper in the Jubilee Volume of Illinois Congregationalism, as well as that of Dr. Roy, cost much labor and is very valuable. Rev. Edward Anderson, now resident in Chicago, formerly of Danielsonville, Ct., has recently published a volume of army reminiscences. For army men and all who love good stories well told this book is a treat. One may add not inappropriately a work soon to be published on Missions in Africa by Fred. Perry Noble. This will be a volume of great value, as it embodies an amount of research of which few persons can have any conception. It will undoubtedly be an authority of the first rank. The title of one of Mr. Campbell's books should read the *Jadueelling* not the *Increasing* Christ, and Dr. John M. Williams has written on Rational not on National Theology. Probably other volumes have been written by our Chicago brethren which have not been named, but so far as at present ascertainable the list is fairly complete. Of course no account of fugitive articles and sermons, of which Dr. Goodwin has published many of rare eloquence and power, can here be taken.

BOOKS OF THE WEEK.

Roberts Bros. Boston.

POEMS. By Emily Dickinson. Edited by Mabel L. Todd. pp. 200. \$1.25.

MY LADY'S HEART. By Ellis Markol. pp. 173. \$1.00.

OLD COLONY DAYS. By May Alden Ward. pp. 280. \$1.25.

THE PURITAN IN ENGLAND AND NEW ENGLAND. By Ezra H. Blyington, D.D. pp. 406. \$2.00.

George H. Ellis. Boston.

THE PERFECT WHOLE. By Horatio W. Dresser. pp. 254. \$1.50.

Ginn & Co. Boston.

QUINTUS CURTIUS. Edited by Willard Humphreys, Ph.D. pp. 206. 55 cents.

Charles Scribner's Sons. New York.

SEVEN OAKS. By J. C. Holland. pp. 463. 75 cents.

ARTHUR BONNICASTLE. By J. G. Holland. pp. 422. 75 cents.

ELEMENTS OF PSYCHOLOGY. By George C. Robertson. Edited by C. A. F. Rhys Davids. pp. 268. \$1.00.

LENOX. By George A. Hibbard. pp. 54. 75 cents.

THAT LASS OF LOWRIE'S. By Frances Hodgson Burnett. pp. 340. \$1.25.

STORIES BY ENGLISH AUTHORS: *Germany. The Sea.*

Harper & Bros. New York.

SHAKESPEARE THE BOY. By W. J. Rolfe, Litt. D. pp. 251. \$1.25.

THE OLD INFANT AND SIMILAR STORIES. By Will Carleton. pp. 223. \$1.25.

WITH MY NEIGHBORS. By Margaret E. Sangster. pp. 256. \$1.25.

LITERARY LANDMARKS OF VENICE. By Laurence Hutton. pp. 71. \$1.00.

D. Appleton & Co. New York.

THE STORY OF ELECTRICITY. By John Munro. pp. 187. 40 cents.

American Sunday School Union. Philadelphia.

THE PILGRIM CHILD. By Theodora C. Elmslie. pp. 178. 75 cents.

C. M. Barnes Co. Chicago.

THE NEW WOMAN AND OTHER POEMS. By J. B. Robinson, D.D. Ph.D. pp. 291. 75 cents.

Curts & Jennings. Cincinnati.

THE VISION OF CHRIST IN THE POETS. Edited by C. M. Stuart. pp. 304. 90 cents.

IN LEAGUE WITH ISRAEL. By Annie F. Johnston. pp. 303. 90 cents.

PAPER COVERS.

D. C. Heath & Co. Boston.

FRENCH LESSONS AND EXERCISES. By C. H. Grandgent. pp. 64. 25 cents.

G. P. Putnam's Sons. New York.

LITTLE JOURNEYS TO THE HOMES OF AMERICAN AUTHORS. Irving. By H. T. Tuckerman. Audobon. By Parke Godwin. Each 5 cents.

Cassell Publishing Co. New York.

JOHN BULL & CO. By Max O'Rell. pp. 319. 50 cents.

AT HEART A RAKE. By Florence Marryatt. pp. 341. 50 cents.

Johns Hopkins Press. Baltimore.

A STUDY OF SLAVERY IN NEW JERSEY. By Henry S. Cooley. pp. 60. 50 cents.

MAGAZINES.

September. OUR ANIMAL FRIENDS.—TRAVEL.—INTERNATIONAL.—UNITARIAN.—CHAUTAUQUAN.—PREACHER'S.—CENTURY.—NEW WORLD.—LIBRARY NEWS.—PHILOSOPHICAL REVIEW.—NORTH AMERICAN REVIEW.—CHRISTIAN LITERATURE.—CHAP BOOK.—GOOD WORDS.—REVIEW OF REVIEWS.—DONAHOE'S.—BOOK BUYER.—FORUM.—EDUCATIONAL REVIEW.—SUNDAY.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Sept. 21, 10 A. M. Mr. Samuel B. Capen will speak on The National Crisis of 1896.

WORCESTER SOUTH CONFERENCE, Sutton, Oct. 28.

THE FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, will be resumed on Friday, Sept. 25, at 11 o'clock A. M., in Pilgrim Hall, Congregational House.

NEW HAMPSHIRE FEMALE CHURCH INSTITUTION AND HOME MISSIONARY UNION, annual meeting will be held in connection with the meetings of the General Association at Littleton, Sept. 23, at 2 o'clock P. M. Mrs. H. S. Caswell of New York will address the ladies. Auxiliaries are requested to send delegates. All women interested in home missions are cordially invited.

ALICE M. NIMS, Secretary.

FALL STATE MEETINGS.

Montana,	Billings,	Tuesday, Sept.
New Hampshire,	Littleton,	Tuesday, Sept. 22.
Washington,	Tacoma,	Tuesday, Sept. 22.
Maine,	Ft. Fairfield,	Tuesday, Sept. 22.
North Carolina,	Haywood,	Thursday, Sept. 24.
Oregon,	Portland,	Tuesday, Sept. 29.
Wisconsin,	Antigo,	Tuesday, Sept. 29.
Wyoming,	Wheatland,	Sept.
Idaho,	Boise,	Oct.
New Mexico,	Albuquerque,	Oct.
Utah,	Sacramento,	Tuesday, Oct. 6.
California,	Denver,	Tuesday, Oct. 6.
Colorado,	Claremont,	Tuesday, Oct. 13.
California, South'n,	Claremont,	Monday, Oct. 19.
Nebraska,	Shelby,	Wednesday, Nov. 11.
Alabama,	Winsted,	Tuesday, Nov. 17.
Connecticut Conf.,		

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House, Chicago office, 153 La Salle Street; Cleveland office, V. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY Church and Parsonage Building. Rev. L. H. Cobb, D.D., Secretary; H. C. Paine, Treasurer, 30 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, and foreign missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 11 W. Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D.D., Secretary; W. A. Duncan, Ph.D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D.D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1896.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles E. Bee, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading room, 257 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours, meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 257 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D.D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Kansas appears to lead the Union in interdenominational comity this week.

The evangelistic work of that Pastors' Band in Minneapolis might profitably be duplicated in other cities, or even in groups of country churches.

Christian harmony has been exemplified in

an unusually pleasing manner for half a century in the worship of the churches of an interior town.

Gifts such as that which an Ohio church has just planned, in memory of a young member, are most fitting and carry with them an element of marked suggestiveness.

That church in New Mexico has reason to be proud of its Pauline pastor, who scorns not to work with his own hands for the up-building of the temporal as well as the spiritual walls of Zion.

Let any who think it makes little difference whether or not they identify themselves with the cause of Christ note what two or three earnest, whole-souled Christians have recently accomplished in a Minnesota church.

That flourishing enterprise in a Wisconsin town has such broad sympathy at its beginning that the promise of its success is great. Its unpretending but pretty structure is a kind of St. Andrew's-by-the-Sea, for it is within sound of the endless murmur of the waves of Lake Michigan. May many a brother Simon be there brought to the Master!

Joyous welcomes to returning pastors after separations for health and happiness indicate a certain phase of the profit to the work and workers which results from the vacation season. If the renewed enthusiasm could be sustained from week to week until another respite, the greater breadth and depth of the results of this year's efforts would be attested by surprising records in the new period.

Our denomination should rejoice over such a superb triumph as that recorded by a Milwaukee church of late, and an item which contains such good news ought to quicken our pulses for an attempt at averting financial disasters at other points. The subscriptions in this instance came from such diverse sources as to add a peculiar interest to the success. Such generosity as was shown by a sister church deserves special remark. May its own affairs be forwarded with the more encouragement on account of its magnanimous sacrifice.

CONFERENCES AND ASSOCIATIONS.

VT.—Rutland Conference held its 36th annual meeting in Clarendon, Sept. 8, 9. The Problem of the Country Church was considered under: Its Opportunities, Its Drawbacks, The Indebtedness of the City to the Country Church. The Mutual Relation of Home and Foreign Missions was treated by Rev. H. L. Bailey, who had labored in both departments and was qualified to speak of them as the two arms of the Christian body, mutually necessary and helpful. An earnest address on The C. E. and the Coming Man was given by Mr. C. N. Thorp. The reports from the churches were encouraging, especially in the fact that so many churches are supplied with pastors. Rev. George A. Hood of the C. C. B. S. gave a stirring and eloquent appeal. The sermon by Rev. R. H. Hall and the communion service closed the conference. The weather was propitious, the attendance good and the hospitality of the entertaining church generous and abundant.

KAN.—Southwestern Association met at Kinsley, Sept. 4-6, with an unusually large attendance, nearly every church being represented. The meeting was one of the best in the association's history, spiritually and intellectually. The central topic was The Church, considered under the heads: Grounds of Obedience to the Church, Its Types of Spirituality, Its Frontier Work, Advantages and Responsibilities of Self-Government, The Church and Revivals, Its Place in the Present Campaign. Sunday School and Endeavor Work were given prominent places. The last evening was devoted to Home Missions, and Superintendents Broad and Bush, Evangelist Veazie and others made addresses.

Arkansas Valley Association met at McPherson, Sept. 2-4. Among topics considered were: The Church Member's Standard of Life, Systematic Giving, The Saloon or What? The Christian Young Man and the Church, Falling Away, Relation of the Prayer Meeting to the Church, Pulpit and Pastoral Work, Which Should Supersede? Christian Citizenship. Nearly all the churches reported good spiritual progress. Rev. D. H. Scarrow spoke for Washburn College, and Superintendents Bush and Broad for Sunday School Work and Home Missions, respectively.

NEW ENGLAND.

Boston.

The local pulpits last Sunday and those of the suburbs were generally filled by the regular occupants. By reason of the inclement weather the congregations which welcomed back their pastors were not large. The themes of the morning service reviewed in some cases the present political outlook, and helpful suggestions on the moral issue of the campaign were listened to.

Massachusetts.

LOWELL.—All the pastors have returned from their vacations and are actively at work.—*French* has been gladdened by increasing attendance and by the reception of six new members on the first Sunday in September. At the same time *Pawtucket* received five. That Sunday was so stormy that *Highland* voted to repeat the communion service on the second Sunday. Rev. W. A. Bartlett, who was confined to the house several days by an injury to his knee, is again about his work, but his installation will be deferred until the completion of the repairs upon *Kirk Street*.—Rev. G. H. Johnson has been elected president of the local Ministers' Union for the ensuing year.

TYNGSBORO.—Certain papers having given prominence to the report that Rev. Park Bradford had been forced to vacate the pulpit on account of his adherence to the cause of free silver, the officials of the church have authorized the publication of interviews declaring that Mr. Bradford's resignation was wholly due to the financial depression, which has reduced the income of the small congregation below the point of sufficient support of the pastor. They declare that Mr. Bradford did not obtrude his political views upon his hearers, and that while his interest in the Populist party during his Kansas pastorate was well known yet nothing of a political nature was in any way the cause of his resignation.

WORCESTER.—*First Swedish.* Since taking possession of the Salem Street edifice, June 1, this congregation of working people has raised \$7,000 to apply in payment which, with the price of their former property, pays one-third of the cost of the new. The congregations have increased during the summer about one-third and now number from 400 to 600, both morning and evening. There is a warm spiritual interest and many conversions. Rev. A. L. Anderson is pastor and the present membership is 275.—*Piedmont.* During the summer the meeting house has been thoroughly renovated, the organ tuned, fresco retouched and other repairs made to the amount of about \$4,000, greatly adding to the beauty and comfort. Dr. Eldridge Mix's report of the fresh air work shows a much larger usefulness than in previous years. Of the \$700 contributed \$115 came from Sunday schools and over \$60 from Junior Endeavor Societies.

WESTBOROUGH.—Rev. and Mrs. M. A. Breed returned from their vacation, spent at Ann Arbor, Mich., to find the parsonage furnished with a new furnace. All services were held as usual during the summer with no decrease of interest. Evangelist J. D. Potter of the congregation secured the supplies, with whom he exchanged. The C. E. Society has shown unusual interest in missions during the summer and raised a considerable sum for that object.

CENTERTOWN.—Rev. W. G. Puddefoot, who summers at Martha's Vineyard, was secured for a recent Sunday, and the announcement brought the largest congregation of the season. Nearly every house in the long village street was represented and the presence of many who are seldom seen in church was noteworthy. A collection of \$137 was taken up, a remarkable sum for a church which finds it hard to meet its own current expenses, but which since the coming of Rev. W. C. Dething, a few months ago, has shown many evidences of vigor. Many of the summer residents are a great help in carrying forward the services.

SHELburne CENTER.—*First.* At the ordination of Mr. J. A. Goodrich, who graduated at Andover last June, the large attendance of interested persons and the floral decorations elicited general remark. Mr. Goodrich now begins pastoral work here.

NORTH BROOKFIELD.—*First.* This church has lately been called to mourn the loss of its senior deacon, Mr. C. W. Nutting, who died Sept. 6, on the eve of his golden wedding anniversary. He was chosen as deacon in 1861, which office he held till his death. He had been a resident of the town for more than 40 years and commanded the respect and esteem of all who knew him.

SPRINGFIELD.—*First.* Exercises in recognition of the completion of the late improvements in the meeting house were conducted last Sunday, al-

though the house was open the week previous. Rev. F. L. Goodspeed preached an anniversary sermon, reviewing many historical facts. The long life of the organization, 260 years, was particularly emphasized. Rally day was observed in the Sunday school.

Maine.

PORTLAND.—*St. Lawrence Street.* The foundations of the new edifice are being rapidly laid. Two months will see the roof laid. President Tucker of the Maine Central R. R. has donated granite for the entire superstructure. The pastor, Rev. A. H. Wright, has been recently honored by an appointment as chaplain of the 47th Massachusetts regiment of volunteers, in which he enlisted. Bowdoin College has also recognized his merit by conferring the honorary degree of M. A.—*Fourth.* The work of Mr. T. A. Smythe opens with great promise. He has already secured the incorporation of the church, thus giving it a financial basis that will greatly stimulate its prosperity. The young pastor will seek ordination by council at once.

NORTH BRIDGTON.—The meeting house has undergone extensive repairs, and a new part is added for social meetings. The new steeple, a steel roof, painting outside, stained glass windows, ash pews and new frescoing have cost \$2,500, most of which has been paid. The service of rededication took place Aug. 18. A historical sketch was given by Rev. A. G. Fitz, the pastor, the prayer of dedication was by Rev. E. P. Wilson and a sermon was preached by Rev. D. P. Hatch. Greetings from others were received. About \$250 were pledged on condition the whole debt could be cleared.

LITTLE DEER ISLE.—Strenuous efforts are made to secure a church building. Rev. Charles Whittier is helping to get out a granite foundation. The 300 people on the island have subscribed nearly enough to finish the outside. Although this island has been settled more than 100 years there has never been a meeting house. Good work has been done this summer and at Outer Long Island by Mr. J. M. Thomas of Bangor Seminary.

YARMOUTH.—Rev. C. E. McKinley preached his farewell sermon the last Sunday of August, and has been dismissed by council. The new chapel is nearly completed, and is an elegant and convenient edifice. A Boston friend paid the expense of the plumbing, which was quite extensive.

ISLE-AU-HAUT.—Mr. W. T. Bartley has done excellent service here this summer, also preaching several times on adjacent islands. A recent fair held by the ladies realized about \$100, to be devoted to a substantial walk to the meeting house.

HIRAM.—Mr. G. P. Merritt, who has so acceptably done pastoral work here, enters Williams College. A farewell reception by the church, C. E. Society and friends was an occasion of much enjoyment.

WALDOBORO.—*North.* The old meeting house was struck by lightning, injuring it seriously and ruining the organ, valued at \$1,600. Damages to the building amounted to \$600.

ELLSWORTH.—Hon. G. P. Dutton, who died Sept. 8, will be much missed in the church, where he has been a valued worker. The whole community mourns his loss.

SOUTH BRIDGTON.—Miss O. A. Mills has been doing excellent evangelistic work here, and several conversions, with revived interest, are reported.

BANGOR.—A friend of missions offers to duplicate for each of the three churches a special contribution for the A. B. C. F. M. up to the sum of \$50.

WILTON.—A beautiful communion service has been presented to the church by the widow of Deacon Abel Russel in his memory.

WOODFORDS.—The church cordially welcomed its pastor, Rev. E. P. Wilson, on his return from vacation by a largely attended reception.

New Hampshire.

MANCHESTER.—The city celebrated, Sept. 6-10, the semi-centennial of the adoption of its charter, for which elaborate preparations were made during the weeks previous. It was inaugurated with appropriate sermons by the pastors of the various churches on Sunday morning, and a grand union service in a mammoth tent in the evening. Dr. B. W. Lockhart of Franklin Street Church took for his topic *Fifty Years of Theological Progress*, and Dr. T. E. Clapp of the First Church *The Elements of Stability in the Higher Life of the City*. In the evening President Tucker of Dartmouth College gave an eloquent discourse on *The Spiritual Life of the Modern City*, which was greatly enjoyed by the large audience present.

TROY.—In view of the early departure of the faithful and beloved pastor and his wife, Rev. and Mrs. W. P. Clancy, to their new field of labor, a large number of parishioners and friends gathered at

the parsonage on the eve of Sept. 2 to tender a testimonial of the high esteem and affection in which they were held by an appreciative people, and to leave substantial tokens of good will. The occasion was a delightful one in its social festivities, though tempered with mutual regrets that the strong ties growing up from a pastorate so harmonious and pleasant should so soon be broken. Mr. Clancy began his labors at Hebron, Ct., Sept. 13.

NORTHWOOD CENTER.—Following in the line of past well doing, a recent volunteer party, with teams and needful implements, by three hours of enthusiastic service wrought a conspicuous improvement in the parsonage grounds, and before leaving gave prophetic intimation of an attempt in the near future to repair the horse sheds. Not to be outdone by the men, the Ladies' Aid Society has planned to add to the internal conveniences of the parsonage.

WESTWORTH.—In addition to his regular home service and two mission stations the pastor, Rev. T. W. Darling, proposes to increase his usefulness by teaching the village school the coming season. The propriety of heating the audience-room of the church with furnaces has been agitated with good promise of success. A late sociable netted nearly \$40. Summer boarders have in many ways been helpful in church work during the present season.

DANBURY.—The parsonage has just received a coat of fresh paint, which adds to its attractiveness. With the assistance of talent from Massachusetts, a fine entertainment was lately given there, the program consisting of readings and vocal and violin solos.

LEMPSTER.—For several weeks Misses Milton and Abell, district home missionaries, have been holding two or three meetings a week and doing much to interest and encourage the people. Their labors have been blessed and good fruit is likely to follow.

CORNISH.—Increased congregations indicate the prevailing interest. The C. E. Society is in a flourishing condition. The pastor, Rev. S. P. Tucker, is on the lookout for a good second-hand organ for the chapel, if such can be had at a moderate cost.

ACWORTH.—The pastor, Rev. C. O. Parker, has the inspiration of a good congregation at the Sunday morning service. An afternoon service at a schoolhouse in East Acworth is also well attended.

The church in North Hampton has recently raised \$100 for two shares in the jubilee fund of the A. M. A.

Vermont.

STOWE.—This church, Rev. S. F. Drew, pastor, through the energy of the Ladies' Society, is undergoing extensive repairs. A "birthday party for everybody" was successful in raising about \$120, which sum is to be devoted to interior decorations. There was a generous response to the appeal of the mother church from its sons and daughters in all parts of the country, some of whom, if their ages were determined by the number of pennies they sent, must have been very old. This church was apparently never more prosperous. The pulpit was occupied on a recent Sunday by Rev. C. A. Savage, a son of the church and now pastor of the Valley Church, Orange, N. J.

RUTLAND.—Thirteen persons were received to membership Sept. 6, six of them on confession. Two children were baptized.

Connecticut.

NEWINGTON.—The Sunday schools at Wethersfield, Elmwood, Griswoldville, Kensington, West Hartford, New Britain, Rocky Hill and Berlin united with the local schools last week in the celebration of their 64th anniversary. The rally was one of the first of the series to be held this month and was attended by several hundred persons from out of town, making it one of the most successful gatherings of the kind held this year. The important question considered was *Remedies for the Decline in Membership of Our Sunday Schools*, and the discussion was ably opened by Dr. J. W. Cooper of New Britain.

ROCKVILLE.—Miss Eliza Talcott, a prominent missionary in Japan the past 25 years, has reached her home in this city, where she will make an extended stay to recover her health. Miss Talcott won much honor in Japanese hospitals as a nurse during the war with China, and her work is highly commended by Dr. Taylor, the medical expert sent by the English Government, and leading Japanese surgeons. Miss Talcott expects to return and continue her work under the auspices of the American Board.

HARTFORD.—All the pastors are back from their vacation now with the exception of Dr. Lamson of Center Church, who is expected next week. Services have generally been resumed and the fall work is now fairly opened. Rev. J. H. Twichell occu-

pled his pulpit last Sunday for the first time since his vacation, and administered the communion which was postponed a week. One child was baptized.

KENT.—The church has voted to extend a call to Rev. Howard Mudie. It has been without a pastor for some time, having heard a large number of candidates. Rev. E. S. Porter of Bridgewater, Mass., formerly pastor here, occupied the pulpit a week ago Sunday, and was greeted by a large number of his former parishioners.

MIDDLETOWN.—*North.* Dr. A. W. Hazen occupied his pulpit a week ago Sunday for the first time since returning from his vacation. He preached a strong sermon on the issues of the day. His words caused considerable comment among the members of the congregation, meeting, however, with general approval.

ANDOVER.—The services were omitted for two Sundays during the time that improvements were being made on the edifice. Rev. Mr. Brown of Vermont began his duties here last Sunday, being greeted by large congregations.

GRANBY.—The church and grounds look clean and neat, the annual bee being held last week and a general cleaning and grading being done. The church has also been recently painted and new windows put in, adding much to the general appearance.

CHESHIRE.—Dr. David Marsh of Woburn, Mass., preached two forcible sermons last week Sunday. He was warmly welcomed, having formerly been pastor of the church here, and although over 80 years of age is still vigorous and doing good service.

FARMINGTON.—L. F. Dorman planted the handsome elms about the church just 53 years ago, and last week he assisted in removing them to make room for the improvements that are to be made.

UNION.—The church has voted unanimously to adopt the form of admission prepared by the special committee of the National Council in 1889 and submitted to the churches in 1894.

NIANTIC.—After midnight of Monday morning, last week, it was discovered that the church building had just been broken into and the doors were left open. Nothing was found missing.

NEW HAVEN.—*Plymouth.* The meeting house was opened a week ago Sunday after being closed three weeks for decorating and painting.

Rev. G. F. Bailey of Westbrook completed a year's pastorate the last Sunday in August, and took occasion to give an interesting review of the year just past.—Rev. John B. Doolittle of Suffield has been visiting with his former parishioners here, where he served as pastor several years ago.—The chapel in South Windsor is receiving a thorough painting, and a new modern furnace has been put into the meeting house.

MIDDLE STATES.

New York.

POUGHKEEPSIE.—The death of Mr. J. H. Dudley in June last was a great loss to the church, inasmuch as he was the only one of the original members on the roll, the church having been organized in 1837. He was the architect of the present church building, and for 45 years had served the church as clerk. In response to his wish his son, Deacon Guilford Dudley, gave the church \$1,000, to be expended in making needed repairs. As a result the church is newly frescoed, a Brussels carpet covers floor and platform, plush cushions are in the pews, better arrangements are made for choir and organist, the organ is renovated and additional lights and a beautiful memorial pulpit of brass are put in. The entire expense approximates \$2,000. There have been 43 additions to the membership the past year.

SYRACUSE.—*Pilgrim.* The 10th annual reunion of the chapel was held Sept. 6, with addresses by Drs. E. N. Packard and W. A. Duncan, superintendent from the first. The work here is successful under the pastoral care of Mr. I. T. Hart of the university. Rev. H. N. Kinney has won the thanks of the good people of the city by persuading the mayor to suppress the Sunday baseball, which had become annoying. The argument used was a State law which was mandatory.—*South Avenue.* Rev. W. F. Ireland has just returned from his wedding tour and was given a reception on the evening of the 11th, at which many congratulations were spoken by local pastors and others.

BINGHAMTON.—*Plymouth.* The pulpit will be filled by Dr. William Taylor until a regular pastor is called. The people feel deeply their loss in the resignation of Rev. W. H. Kephart to labor in a larger field with North Church, New York.—*First.* The parlors of the church have been reopened after

having been closed several weeks, during which time they have been recarpeted and decorated.

COPENHAGEN.—The meeting house has been thoroughly renovated during the summer, newly frescoed, carpeted and painted and new chandeliers were put in. The spiritual interest has also been greatly quickened under the leading of Rev. J. K. Griffith, who has been pastor six years. Twelve additions on confession are reported.

DEER RIVER.—The work is reviving under the leadership of Rev. G. A. Shaw. New members were added at his first communion here. The old belfry, blown down recently, has been replaced by a new spire, and other improvements are reported.

OGDENSBURG.—The pastor, Rev. C. W. Wilson, and his family occupied a cottage at Oak Point on the St. Lawrence during July and August. Union Sunday evening services were held with the other churches of the city.

SIDNEY.—All the churches of this place united, Aug. 30, in a pleasing service with the Congregational church, at which Rev. T. A. Carlson delivered his farewell address, preparatory to leaving for his new field of labor in Middlebury, Vt.

New Jersey.

NEWARK.—*First.* though it is but 45 years old, calls itself the Old First because, with the exception of a country church, it is the patriarch of the New Jersey family. It has been growing steadily in numbers and vigor ever since its change of location and the erection of its present handsome edifice. For eight years Rev. L. W. Hainer had been acting pastor only. In January last the church decided by a large majority to call him as permanent pastor. He declined, however, having decided to study at Oxford, Eng., and also to travel for at least two years. The church feels its loss keenly as Mr. Hainer was dearly beloved. Before Mr. Hainer actually left for Europe, the church found a successor in Rev. J. A. Chamberlin, and it believes it has been unusually successful in its search. Mr. Chamberlin has been for six years pastor at Owatonna, Minn., where the church has prospered under his charge, a prosperity evinced by an enlarged and beautified house of worship, many conversions, quickened and reconstructed prayer meetings and greatly increased evening congregations. He was born and educated at Beloit, is a graduate of Chicago Seminary and has been a graduate student at Yale Divinity School. He comes to Newark with the encomiums of the church he has served, and indorsed by his brother ministers, by business men and by college officials of the Northwest. He began work last Sunday.

GLEN RIDGE.—The pastor, Rev. F. J. Goodwin, has just completed his eighth year of service. During his pastorate the church has grown, though the suburb is still small, from a membership of 43 to four times that number, and from an annual benevolence of \$75 to one of nearly \$1,900. From meeting in the railroad station it has passed to a beautiful house of worship, which already is too small. The church now has two ladies' societies, two King's Daughters circles, two mission bands, a Boys' Club and a vigorous Endeavor Society. Strangely enough, though he is the only resident pastor, Mr. Goodwin, in his whole eight years' service, has been called to officiate at but 14 funerals and five weddings. The flower mission has resumed its work for some weeks past, and has already sent over 10,000 bouquets to the sick and the poor in New York. The church paper, *The Polished Arrow*, is doing well. The editors have invited unsigned criticisms by establishing a "growlery" for the current month.

THE SOUTH.

Maryland.

BALTIMORE.—*Second.* The departure of Rev. E. T. Root, who accepts a call to Elmwood Temple Church, Providence, R. I., means a loss to Congregationalism here. He was active in all Christian work in the city and was president of the State C. E. Union. The dismissing council passed resolutions expressing high appreciation of his work.—*Fourth.* The church is suffering from the prolonged absence of its pastor, Rev. Mark Wells, who has been sick for nearly a year. The physicians attribute his illness to a shock received while riding in an electric car.

North Carolina.

DUDLEY.—About 40 conversions, the deepening of spiritual life in a number vastly greater, the baptism of 22 adults, nine infants, the gladdening of households for miles around, are some of the results of a work of revival begun the last Sunday in July and continued for five weeks. But for cotton picking the meetings would still be going on. The oldest members say that since the establishment of the missionary work here no such work in respect to power and depth was ever before conducted at

this place. The morning service for several Sundays has opened at a little past 9 A. M. and continued with increasing interest till after 2 P. M. The C. E. Society met at 4 P. M. and at night a congregation sometimes too large to be accommodated gathered. On one memorable Friday night the altar was filled with seekers before the sermon began, and so earnest were they that it was impossible to preach. The whole atmosphere of the place is changed.

Georgia.

STRICKLAND.—*Liberty.* Evangelistic services have recently been held which have surpassed in spiritual power anything experienced in this region for many years. Seventeen members have already been added to the church, with others to follow. The converts are of all ages, from 60 years down to childhood.

Alabama.

CALERA.—This church is in the midst of a work of grace which has added a score to the membership and the good work is still going on.

CLANTON.—*Mountain Springs.* A revival has stirred the entire community and already added 19 members to the church.

Arkansas.

GENTRY.—An excellent work has been done here during the summer vacation under the leadership of Mr. E. H. Price of Yale Seminary. Several conversions have been reported.

THE INTERIOR.

Ohio.

CLEVELAND.—*Archwood Avenue* has the walls of its addition up, and the work is being pushed rapidly. The capacity of the house will be more than doubled by this enlargement.—*Olivet* is acceptably supplied for two months by Mr. R. Thomsen, a member of Hough Avenue Church, and for the past two years a student at Berea College, Kentucky. By special invitation he has spoken at Olivet and also at Union and Pilgrim Churches upon the Kentucky Mountaineers and the Work of Berea College.—*Lakeview*, under the energetic leadership of Rev. A. B. Cristy, has raised its frame chapel to conform to the new grade of Euclid Avenue, and has built a high and well-lighted basement, giving commodious rooms for Sunday school and social purposes and for its important Italian work. The cost of the improvements is about \$2,100. The Italian work is in charge of Mr. G. V. Zottarelli, an Oberlin student. In addition to his work at Lakeview he conducts week night classes at the Central Friendly Inn.—*Mt. Zion* has been supplied during the summer by Rev. G. W. Henderson, D. D., of the University Church, New Orleans. A call has been extended to Rev. Jesse E. Moorland of Nashville, Tenn.

SANDUSKY.—The work of the fall opens with strong encouragement. Large congregations welcomed back Rev. C. A. Vincent Sept. 6. The morning congregation arose and gave the Chautauqua salute as the pastor entered the pulpit. The different departments have been running vigorously during the summer. Rev. F. J. Van Horn has supplied the pulpit during August.

SAYBROOK.—Miss Virginia Dox spoke for Whitman College Aug. 30. Much enthusiasm was aroused among the people, especially the young, and the church is endeavoring to secure \$100 in pledges for the noble work as a memorial to one of the beloved young people, whose service was closed just as she seemed ripe for a larger work. Rev. C. W. Grupe is pastor.

NORTH BLOOMFIELD.—The 75th anniversary was celebrated Sept. 5, 6. The church has a special record. For more than 50 years it has occupied a house of worship jointly with another denomination, first the Methodists and then the Disciples, with whom the church is now worshipping. The recent anniversary was well attended and proved unusually interesting.

TOLEDO.—*Washington Street* has been greatly quickened during the two months since Rev. G. A. Burgess, D. D., entered upon the pastorate. Needed repairs have been made and the people are rallying to the work.

LORAIN.—*South.* This recently organized church is now supplied by Rev. D. L. Leonard, D. D., of Oberlin, under a commission from the Ohio H. M. S.

Illinois.

CHICAGO.—*Millard Avenue.* Rev. W. A. Waterman met with a serious accident Sept. 11, from which he is not likely soon to recover. He was struck by a train on the Burlington Road while crossing the track near his home, his right leg being broken below the knee and crushed, his left arm broken, several ugly wounds made on his head and his body severely bruised. He was carried at

once to the Presbyterian Hospital, where he received every attention. The doctors say there is no immediate danger, and are hoping that the bones can be set and that amputation will be unnecessary.

Indiana.

KOKOMO.—Hope Mission Sunday school at the junction was compelled to vacate the factory room heretofore used, and the friends of the enterprise have collected money, secured a lot and erected a small building known as Union Chapel. The seats and carpets were donated from the First Church, which has been rebuilt. Hardware and doors came from individual members of that church. The chapel is nearly paid for. Occasional preaching services are held. The Sunday school numbers 70.

HAMMOND.—Rev. J. W. Welsh is taking hold of the difficult work with enthusiasm. He precedes the regular discourse with a special talk to the young people, which has resulted in a greatly increased attendance. Sixteen have recently decided for Christ. A week's special services have been held. The outlook for a spiritual harvest was never better. The building has been repainted without and renovated and decorated within. The new carpet is a gift from the Ladies' Society.

BROAD RIFLE.—The church has been worshipping on the second floor of a school building and it had secured an organ and other furniture. The building was undergoing repairs of late and caught fire and was completely destroyed, with the loss to the young church of most of its property. Steps were taken to secure a hall at once. The Sunday school is especially successful.

FAIRMOUNT.—The church is much encouraged by the good congregations and manifest interest since Rev. Levi White began work. The pastor has rented a house and moved his family from Westfield, his former home.

INDIANAPOLIS.—*Plymouth.* The McCulloch Club held the first of a series of evening meetings on Civic Religion, Sept. 6. Rev. F. E. Dewhurst gave an address.—Rev. F. E. Jeffery has opened his work in the South Side enterprise prosperously.

Michigan.

DETROIT.—*Plymouth.* The pastor, Rev. Morgan Wood, who was formerly a Methodist, leads a portion of this church out of its present fellowship to become independent. One-sixth of the membership voted favorably to such action. Much money has been put into this enterprise while it was a mission.

Wisconsin.

TWO RIVERS.—With this church is affiliated a C. E. Society in the neighboring town of Two Creeks. The society's membership includes all of any age who wish to join. It became legally incorporated some months ago and has erected a chapel or "Endeavor home," the only house of worship in the town. This building was dedicated Aug. 30, with a sermon by Rev. F. N. Dexter and dedicatory prayer and original hymn by the pastor, Rev. J. N. Davidson. The new building is of wood, 24 feet by 34. A handsome triple window in front has some colored lights and a broad sheet of plate glass, giving an especially cheerful look to the church when it is lighted for evening service. The material used is all of good quality and the work has been done well. The foundation is of boulder granite. The money actually paid out by the treasurer for building and furnishing was about \$535. Moreover, work was done by men of the congregation that would probably have cost \$200. One of the members gave the building site, a Roman Catholic friend gave an elegant reading desk and the North Side Congregational Church of Milwaukee a particularly fine pulpit. The organ that was in Two Rivers was secured at small cost and is in a condition to do good service. The seating is with chairs. No aid was asked from the Church Building Society. All bills were promptly paid, but the society was obliged to incur a debt of \$125. Before dedication the men of the congregation pledged themselves that this should be paid.

MILWAUKEE.—*Hanover Street* is rejoicing in the clearing of its financial sky. The foreclosure of its mortgage, so seriously threatened, has been averted by the most heroic efforts of the people and the generous assistance of friends in the other churches. The congregation has subscribed \$6,500, other churches \$2,500 and Hon. J. M. Stowell, a noble-hearted Swedenborgian worshipping with this church, \$1,000; \$4,000 were paid down Sept. 1, and the entire \$10,000 is due March 1 next. Only \$5,000 is left to be raised in some other way to put the church out of debt. Rev. S. S. Mathews is the pastor.—*North Side.* Rev. N. T. Blakeslee, pastor, has been hoping to build this season, but has magnanimously waived its right to canvass for funds in the other churches for the salvation of Hanover Street Church.—*Bohemian.* The trouble in this

church has been happily settled. The pastors of both factions have resigned, Mr. Beran going to new work at La Crosse and Mr. Totusek returning to study at Oberlin. Mr. Joseph Jelinek has come from Chicago to preach to the reunited church, and has brought with him efficient helpers in his own family besides an earnest Christian Bohemian physician.

EVANSVILLE.—Sept. 4 was a memorable day. Rev. W. M. Short was ordained and became pastor of the church, and the edifice was rededicated after thorough renovation costing \$2,500. Dr. E. G. Updyke preached the dedicatory sermon, and a historical paper on Congregationalism in Evansville was read by Prof. E. D. Holmes. Just 50 years ago the First Congregational Church was organized in this place by Rev. Messrs. Stephen Peet and B. C. Church. The organization was disbanded in 1850 but resumed in 1851, and since then its history has been one of uninterrupted progress.

BRODHEAD.—Rev. A. S. Kaye spent his vacation bicycling in Ontario, Canada. His present pastorate, which began in 1888, is now the longest in the Beloit convention.

LA CROSSE.—*First.* Rev. Henry Faville, pastor, has offered to the C. H. M. S. the use of its mission chapel for Bohemian work under care of Rev. John Beran.

BELOIT.—*Second.* The interior has been renovated and the roof repaired. A kitchen will immediately be built and other improvements made.

THE WEST.

Missouri.

VALLEY PARK.—A church of six members has recently been organized in this small town, 18 miles southwest of St. Louis. It is the terminus of a suburban railroad and may also be reached by the Missouri Pacific. The nucleus of the work was a Sunday school organized some years ago by the county Sunday School Union and held in a room furnished by a Roman Catholic. This was the only religious service in the community. The union made overtures to several denominations looking to church organization, but without avail. At length the superintendent of city missions became interested, and through his efforts a modest frame building has been erected, where Sunday school and preaching services are held, with an attendance of from 40 to 70. The work is under the care of Supt. A. L. Love who, with the pastors of the city, supplies the pulpit. The town has had its saloons and its baseball park but this is its first church.

SPRINGFIELD.—*First.* Full houses before the return of the college students accentuate the need of a new church building. The parish is divided into districts, in each of which, preparatory to the communion service and at other times, cottage meetings are held with much profit. The Sunday school has returned to the international system after six months' trial of another. It has introduced *Laudes Domini* as a song-book, after many years' use of Gospel Hymns.—*Central.* An attempt to drive the Salvation Army from the streets by a city ordinance was defeated, largely through the efforts of Rev. G. S. Brett, whose sermon vigorously defending the army has been printed.

ST. LOUIS.—*Compton Hill.* A message was received Sept. 10 announcing that Rev. G. C. Adams, D.D., had been called to supply First Church, San Francisco, at a salary of \$4,000.

Iowa.

DUBUQUE.—*Summit.* During the vacation of the pastor, Rev. G. M. Orvis, the members maintained regular Sunday services, sermons by Moody, Sam Jones and Drs. Parkhurst, Gladden and Barton being read by various young people. On the return of the pastor and his family an enthusiastic reception was tendered them by the members of the congregation.

EAGLE GROVE.—At the farewell service for Rev. Walter Radford members spoke glowing words of his successful pastorate of two and a half years. Mrs. Radford's work, including assistance in the pulpit, was also highly commended. They closed their labors Aug. 30. Rev. N. F. Douglas comes to this field from Garner.

SWANTON.—A new church at this point was recognized by council Sept. 9. It is under the pastoral care of Rev. W. B. Sandford of Parkersburg.

GOWRIE.—News comes of the sudden death of Rev. L. H. Cook. He had resigned at Gowrie to go to Jewell and Lincoln.

New churches have recently been organized at Harvey, in Wright County, through the labors of Rev. Edwin Ewell of Clarion, and at Gospel Ridge, a suburb of Ottumwa.

Minnesota.

MINNEAPOLIS.—A Congregational pastors' evangelical band has been formed, in which Rev. Messrs. James McAllister of Fremont Avenue Church, Richard Brown of Vine, William Hurdcastle of Union, J. W. Heyward of Bethany and J. E. Smith of Fifth Avenue unite for the purpose of holding a two weeks' service in each of the churches represented. A chorus will be organized in each church and all five of the pastors will assist in the work. Being better acquainted with the needs of the field than our professional evangelists, it is hoped that this method will produce good results. Rev. James McAllister is president of the band and can give information as to its working.—*Forest Heights.* Rev. R. A. Hadden since coming in the spring has conducted an evangelistic service every Sunday evening. Interest has always been manifested. Growing congregations and Sunday school and a hopeful spirit are manifested.

LYLE.—This little church, a few years ago reduced to one member and he a non-resident, during the 15 months' pastorate of Mr. Ernest E. Day has raised \$1,350 and erected a parsonage. It is now planning to reduce the amount of home missionary aid and expects soon to be self-supporting. Much of the credit is due to two or three men who, when the church was in its weakest state, made a profession of religion and bravely took up the burden of the work. The community numbers only 400, a large number of the population being Lutherans, and the church has only 37 members. Mr. Day closes his work to enter Yale Seminary.

LAKELAND.—Largely owing to the efforts of Rev. A. A. Davis the house of worship has been completely renovated and the parsonage as well, except that the exterior of the latter needs a coat of paint. About \$300 have been spent, counting the labor that was given. To this fund 100 persons contributed. The edifice is now the handsomest building in town. The young people have been interested and the church saved from threatened extinction. An enthusiastic congratulatory service was held Sept. 7, with a large attendance. Rev. J. H. Morley preached and Rev. Messrs. W. B. Millard and R. P. Herrick made addresses.

ST. PAUL.—*Pacific.* This church, after the failure of negotiations for union on the part of the Arlington Hills Presbyterian Church, secured a pastor, Rev. J. A. Jenkins, who is on the ground. The people are united and determined to succeed. Good congregations greet the new pastor.—*Atlantic.* Though suffering from the financial stringency a subscription has been raised for current expenses and the church is looking for a pastor.

FARIBAULT.—Rev. Lauren Armsby of Council Grove, Kan., pastor here from 1856 to 1865, occupied the pulpit Aug. 31, and although in his 80th year preached a sermon of great vigor. He was greeted by a large congregation including many old soldiers. Mr. Armsby was the first pastor of the church and from it entered the army as chaplain.

BIWABIK.—Rev. G. E. Northrup closes his work here. During his four years' stay the parsonage has been burned, as well as the church building. Another meeting house has been secured. Uncertainty as to the financial policy of the country makes the future of the mining interest dubious.

STEWARTVILLE.—The salary of the pastor has been increased and is promptly paid; several old debts have been liquidated. The church is greatly encouraged by the decision of Rev. R. G. Jones to remain, and hopes soon to make an effort for the final payment on the new house of worship.

MANKATO.—*Swedish.* Rev. E. B. Bjorklund has increasing congregations and the outlook is good for a strong church.—*West.* The Sunday school has been suspended for the present, a Free Baptist school having been organized which does the work.

ORTONVILLE.—Through the efforts of Rev. G. W. Shaw a good citizenship league has been formed, which has made itself felt in resisting the lawlessness of the saloons. At Odessa, a churchless community, services have been commenced.

Rev. William Griffith will remain another year at Belgrade and South Bend. During his vacation a lay member of the church conducts the services.

Kansas.

GREAT BEND.—Excellent work is being done here. The Sunday school numbers 120 and the Y. P. S. C. E. has an active membership of 45. A well-attended teachers' meeting held weekly at the parsonage is an important feature. A marked interest in their classes has developed among the teachers, whom the pastor regards as among his best helpers for every good work. By request of the young people he will soon begin a series of normal Bible lessons.

LITTLE RIVER.—All the regular services were maintained during the long illness of the pastor, the

late Rev. C. T. Young. The church has 60 members and an attendance of 75 at its Sunday school. The only debt is to the C. C. B. S. Rev. Messrs. Henry and Severance of Maize have frequently supplied the pulpit during recent months.

CHASE.—The pulpit is being efficiently supplied on alternate Sundays by Rev. J. B. Schlichter, who resides at Sterling. Through repeated crop failure the church has suffered financially, but is spiritually active, not only sustaining its own midweek prayer meetings but engaging in two weekly cottage meetings besides.

MCPHERSON.—By systematic effort during the recent years of financial depression all but \$16 of the \$400 indebtedness to the C. C. B. S. has been paid. Three C. E. Societies, an Epworth League and a Baptist Young People's Union of the city unite in a monthly service which is always crowded, enthusiastic and helpful.

NICKERSON.—Unusual prosperity is enjoyed here. Audiences are large, the Sunday school and other services well maintained, and the pastor's salary is promptly paid. Rev. D. H. Snowden, who ministers here, resides at his country home, preaching regularly and doing such pastoral work as his impaired health permits.

KINSLEY.—Two payments of \$100 each have been made to the C. C. B. S. during the past year, beside meeting the pastor's salary and current bills. The relations between the Methodists and Congregationalists are specially cordial, the two pastors uniting in a weekly ministers' meeting.

STERLING.—During the hot months the pastor, Rev. T. W. Cole, has held the Sunday evening services in the open air, attracting large audiences, many listening as they sat in their carriages.

North Dakota.

OBERON.—The church will observe the 10th anniversary of its organization Sept. 27. To mark the occasion the pastor, Rev. O. P. Champlin, will establish a parish library for the use of the general public. Good books of all description are solicited.

South Dakota.

ERWIN.—Rev. J. B. Lewis is taking a trip around the world. During his absence of six months Miss E. K. Henry will supply. The church defers calling a regular pastor in the hope that Mr. Lewis may resume work here.

Utah.

SALT LAKE.—*Plymouth.* Rev. J. D. Nutting and family spent the month of August delightfully in camp in Parley's Canyon, 10 miles from Salt Lake City. Rev. George Ritchie supplying the pulpit. On their return they were surprised by finding the parsonage open and a substantial repast prepared by some of their people. The work is moving forward encouragingly. The way is now practically open to furnish the new building.—*Phillips* has just extended a hearty call to Rev. George Lindsay of Aberdeen, Wn., which he has accepted, and will begin work as soon as he can move here.—Rev. W. S. Hawkes, superintendent of the C. H. M. S., has just returned from his Eastern trip, having been in New England most of the time for about three months. He is pleased with the interest there in the great Utah problem.

Idaho.

The church at Wardner is making wholesome progress. A flourishing C. E. Society has been organized.

Arizona.

TEMPE.—A Mexican church was organized here July 5 with 11 members, three of them being the pastor and members of his family. Americans; four persons have since been added. Rev. Stephen Edwards has charge of this hopeful work in a valley sustaining a large Mexican population. An organ has been purchased.

New Mexico.

SAN RAFAEL (Mexican). An addition to the parsonage and improvements on the mission school-house have been made, for the most part by the skillful hands of the pastor, Rev. G. E. Birlew, who has also in charge the erection of two schoolhouses at other points for the use of the Education Society.

DEMING.—Rev. N. W. Hankemeyer of New Rockford, N. D., began work here Aug. 30. The church had been pastorless most of the time for four years, but kept up a flourishing Sunday school and Aid Society.

PACIFIC COAST.

California.

SAN FRANCISCO.—*First.* The trustees presented their resignations at a called meeting of the society Sept. 3, the first gathering held in the edifice since Dr. Brown's resignation. The feeling has been strong on both sides but all parties voted unanimously that the trustees be asked to reconsider their action. A meeting of both church and soci-

ety has been called looking toward reopening the house of worship. The property is supposed to be worth \$130,000, less a \$10,000 mortgage.—*Seamen's.* Chaplain Rowell has had the longest pastorate in the city—38 years. It has been distinguished by its large number of conversions.

OAKLAND.—*First.* The call to Rev. C. R. Brown of Charlestown, Mass., was practically unanimous, the vote standing 361 to one. He is expected to take charge of the church Oct. 1. Neither people nor committee had ever seen or heard the pastor elect.

A student Bible class, to be led by seminary professors, has been established at Berkeley. It starts off with 40 members.—The church at Dehesa will hereafter be in care of Rev. J. A. Rogers of Alpine, who will preach there alternate Sundays.

Oregon.

EUGENE.—The new pastor, Rev. R. C. Brooks, has entered upon his duties with energy. As a kind of first fruits nine new members were received Sept. 6—all on confession. Union meetings were held every Sunday evening in August in conjunction with the Presbyterians, the pastors preaching alternately to crowded houses. Repairs costing \$235 have been made upon the edifice during the summer.

GASTON, GREENVILLE AND HILLSIDE.—Formerly these were mission stations of the Forest Grove church; now they are independent organizations—100, 29 and 51 members, respectively—and are yoked together. For three years Rev. J. M. Beauchamp has ministered to these people; now Rev. Daniel Staver has charge of the work.

PENDLETON.—This church, after a pastorless year, recently called Rev. F. W. Parker from Huntington, and he began work here Sept. 1. The building has been completely renovated and presents an attractive appearance. With Mr. Parker as leader, the church faces the future with renewed hope and courage.

HUNTINGTON.—Rev. D. Leppert and wife, evangelists, who came here immediately after Rev. F. W. Parker's departure, will have charge for a time. The field, while on the extreme frontier, is an important one, and this church is the only source of religious teaching in an area 40 miles square.

WILSONVILLE.—*Hood View.* The people rejoice greatly at the return of their pastors, Rev. J. M. and Rev. Dora K. Barber, from a visit East, and also because of the improved health of the latter.

SALEM.—*Central* is yoked with *Willard*, Rev. J. M. Beauchamp serving as pastor. These churches have a membership of 30 and 34, respectively, with good Sunday schools, numbering 60 each.

ONTARIO.—Mr. Ghym Alley, a student of Pacific University, is doing effective work here as a supply. A new bell was recently purchased and new chairs have been secured.

Washington.

Mr. C. W. Bushnell, the new pastor at Oakesdale and Rosalia, has practiced law for 20 years.—Rev. and Mrs. H. M. Mobbs of Chewelah are bereaved by the loss of a child.—Rev. H. P. James of Colfax

spent his vacation with the surveyors on the Colville reservation and Rev. Jona. Edwards of Spokane among the miners of the upper Columbia country.

THE special train for the Fitchburg Railroad Hoosac Tunnel excursion of Sept. 19 leaves the Union Station, Boston, at 8.15 A. M. Rate only \$2.

IN continuation of what has always been the policy of the management, the faculty of the New England Conservatory of Music, of Boston, Mass., has been recently strengthened by the addition of several teachers of high standing and national reputation. The two new three manual electric organs which are now being installed add still more to the unrivaled advantages for organ students.

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Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.

Cash in Banks.....	\$489,914.59
Real Estate.....	1,705,895.91
United States Stocks (market value).....	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value).....	3,946,493.00
State and City Bonds (market value).....	855,927.93
Bonds and Mortgages, being first lien on Real Estate.....	463,009.13
Loans on Stocks, payable on demand.....	426,590.00
Premiums uncollected and in hands of Agents.....	515,227.06
Interest due and accrued on 1st January, 1896.....	52,185.92
	\$9,853,628.54

LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	4,395,639.00
Reserve for Unpaid Losses and Claims.....	752,514.13
Net Surplus.....	1,705,485.41
	\$9,853,628.54

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THE BUSINESS OUTLOOK.

The prospects for trade improvement, noted last week, were realized this week to some extent, for many Southern and Western centers report a more active movement of general merchandise. The indications seem to point to a further improvement in demand as the autumn advances. A feature of trade at the present time is the purchase of stocks to replenish depleted supplies. These purchases are not on so liberal a scale, it is true, as they would be if times were normal, but after the great depression in business any improvement is appreciated.

The New Orleans bank failures came at an inopportune time, for the early movement of cotton and sugar in prospect had furnished a stimulus to general trade in that section of the country. In iron and steel there is a gratifying measure of improvement, although the change is not so much in increased consumption as it is in a more confident tone. The production of pig iron in the United States has been reduced from about 10,000,000 tons per annum to less than two-thirds of that amount at the present time, and the stagnation in the iron and steel industries is beginning to yield to such a drastic remedy. Thus prices are stronger and there is some improvement in the demand.

In cotton goods a little better business is doing, although prices continue low, being all out of proportion with the cost of raw cotton. The more sanguine of the cotton mill men are figuring upon a good business in November. If it comes it will make much difference in the operations of the mills for the year, but if it does not many will make but small profits. A prominent mill treasurer says that the curtailment of production should still be prosecuted, as not sufficient improvement has as yet appeared to warrant an increase in production all along the line.

In the stock market there is also a good feeling, and prices have ruled very strong. The large continued imports of gold are very reassuring to confidence.

LOW RATES TO THE WHITE MOUNTAINS.—The wealth of natural beauty and the many pleasing associations surrounding the White Mountains make it a valuable yet interesting locality to visit. Marvelous are the works of nature which are displayed, and in many cases of so curious a construction that to one who has never visited this region there is a store of delights which has few, if any, equals. The lines of the Boston & Maine Railroad so thoroughly cover the mountain regions of New Hampshire that every point of interest is within easy access. To permit the thousands who desire to visit this land of Paradise the Boston & Maine Railroad will, during the period from Sept. 10 to Oct. 10, greatly reduce its rates to mountain points. These tickets will permit holders to stop over at any point north of Plymouth or North Conway, and side trips to the summit, to Maplewood, Profile House and nearly a score of other points will be on sale at Fabyans and Bethlehem Junction. Information can be obtained at station ticket offices or at the Boston City Ticket Office, 322 Washington Street, corner of Milk Street.

AN OLD GERMAN FAD.—The severe simplicity of the German Renaissance is coming to the front in much of our furniture in this year of 1896. The cabinet work of this period suggests days of stirring deeds. There is nothing frivolous or effeminate in its rigid lines and stern angles. Some of our readers may be interested to see some of this old German furniture, and for their benefit we here call their attention to the unusually good exhibition of it at the warerooms of the Paine Furniture Company on Canal Street.

LOW VALUES.—Never in the history of the crockery trade were prices so low as now. The new inventions of fuel-saving kilns, transfer decorations and lower duties have brought values to the lowest record. Jones, McDuffee & Stratton's establishment is among the largest in this country.

AN ENTHUSIASTIC CLERGYMAN.

Rev. Thomas Dixon, Jr., Speaks, and his Opponents Create a Disturbance—Comments of the New York Papers.

On Sunday morning, Sept. 6th, Rev. Thomas Dixon, Jr., announced that he would preach on "The Political Crisis," and probably 4,000 people gathered at the Academy of Music—the "People's Church"—to hear this brilliant pulpit orator who is not afraid to think for himself and tell his thoughts to the public.



REV. THOMAS DIXON, JR.

During the sermon he was again and again interrupted, but as the *New York Herald* of the following day says, "The hisses that broke in on the preacher's vigorous sentences were drowned by cheers and applause." The unusually clear and penetrating voice of Mr. Dixon stood him in good stead in this clamor. In this connection the following letter, written only a week before, seems particularly to the point.

NEW YORK, August 26, 1896.

Dear Sir:

I am very loath as a minister to give an indorsement to a patented article, but I feel it but just to you to say that I have used your Hyomei for Bronchitis with perfect success. I had a chronic cold last winter which stubbornly resisted every remedy for seven weeks. Your Hyomei gave me relief in one day and enabled me to fill all my subsequent lecture dates with satisfaction.

Truly yours,

(Rev.) THOMAS DIXON, JR.,
Pastor People's Church.

"Hyomei,"

the new and wonderful Australian "Dry-Air" treatment of all the diseases of the respiratory organs. "Cures by inhalation."

Bronchitis, Asthma, Catarrh,

and all similar complaints.

PRICE, \$1.00.

For sale at all druggists, by mail, or at home office. Send for free pamphlet.

R. T. BOOTH, 23 E. 20th St., New York.



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FRINK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, softest, cheapest and best light known for churches, halls and public buildings. Send size of room. Book of light and estimate free. Don't be deceived by cheap imitations.

I. P. FRINK,
551 Pearl Street, New York.



BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



AT MANUFACTURERS' PRICES. 658
JOHN H. PRAY, SONS & CO.,
CARPETS AND UPHOLSTERY,
WASHINGTON ST.,
OPP. BOYLSTON ST.,
BOSTON.

BOSTON SUPERINTENDENTS' UNION.

Last Monday night, when Dr. Peloubet said that the paper to which he had listened was the best address on Music in the Sunday School that he had ever heard, he voiced the judgment of the entire audience. It must have been a delight to the chief speaker, Rev. W. A. Bartlett of Lowell, to receive the unanimous applause of this earnest body of Sunday school workers, as he outlined in a telling manner the value and uses of worship music, and the effectiveness of his words could be traced to the fact that he exemplified the teaching which he would have every music leader impress upon his singers: that he was in his place "for business." As a later speaker stated, Mr. Bartlett's testimony had added worth in that it came from the pulpit as well as from the chorister's stand.

The average low grade of singing in our schools was an unpleasant suggestion as the speaker described that "outburst of song" which should be a feature of every Sunday school as the consequence of a soul culture, which results from training of the heart more than the voice. Teaching people to sing, said he, not to be sung to, is the reform which should be effected. The active interest and participation of the superintendent, the winning of the sympathy of the audience, the drilling of the songs as a part of the life of the school and a leader who possesses the spirit of the hymns were stated as cardinal requisites of restoring the lost art. Mr. Bartlett's paper was full of illustrative suggestions which were still further carried out by his use of the audience and the Berkeley Temple C. E. quartet to demonstrate the effects of varied methods of rendering hymns. The gratuitous assistance of that quartet and of the Damon instrumental quartet of young ladies was highly appreciated. At the close President Hathaway was deservedly congratulated upon the high standard which was set for the year by this first meeting of the season.

SUNDAY SCHOOL NOTES.

Ohio has a special exercise arranged for Association Day, Sept. 27. The committee furnishes it free in any quantity desired. It also issues a circular and visiting pads for those engaged in house to house work. Each pad is large enough for 25 families and the circular fully explains the work.

Miss Bertha F. Vella, the State primary secretary of Massachusetts, has spoken during July and August at the Kentucky State Convention at Mountain Lake Park, Md., and at Laurel Park, Mass. At these Chautauquas a ten days' program was furnished and the primary work of the Sunday school was given a place each day.

Mr. R. M. Scruggs of St. Louis has purchased the *International Evangel* and makes it a gift to the Sunday school cause throughout the world. He has publicly pledged to give the entire profits as a direct personal cash contribution to organized Sunday school work in his own State and in the country at large. He is the superintendent of Cook Avenue School of the Southern Methodist Episcopal Church.

The teachers and scholars of Berkeley Temple, Boston, have raised the money and renovated the vestry and adjoining rooms preparatory to an enlarged work. The funds have been secured by the use of Rev. A. A. Kidder's unique devices known as "the titthing dollar," "the nickel album" and the "titthe gleaner," into which nickels and dimes are gathered in amounts from one to five dollars, respectively. The effort has been much enjoyed by the small number who remained at home during the summer and did the work.

The fall conventions of State associations promise this year to be of unusual interest and value. Massachusetts people will meet at Northampton Oct. 6-8, free entertainment being guaranteed to 450 delegates, representing the several districts of the State. The program will have to do with the exaltation of a higher type of work, a better knowledge of the Bible and a more practical application of theories. The list of speakers includes such attractive individualities as President Hall of Clark University, President Gates of Amherst, Dr. Hurlbut of New York and Mrs. Julia Dimock Dudley of New Jersey. The railroads grant reduced rates, and a special train will start from the Union Sta-

tion, Boston. Each Sunday school is entitled to three delegates besides the pastor and superintendent. Hamilton S. Conant, associate State secretary, 110 Boylston Street, will furnish programs and full particulars.

NOTEWORTHY FORTHCOMING MEETINGS.

Annual Congress of the National Prison Association, Milwaukee, Wis., Sept. 26-30.
Massachusetts Sunday School Association, Northampton, Oct. 6, 7.
American Board, Toledo, O., Oct. 6-9.
Indian Conference, Lake Mohonk, N. Y., Oct. 14-16.
American Missionary Association, Boston, Mass., Oct. 20-22.
Convention of the Open and Institutional Church League, Hartford, Ct., Oct. 20, 21.
Woman's Home Missionary Association, Annual Meeting, Boston, Oct. 28.
International Convention of Christian Workers, Louisville, Ky., Nov. 5-11.
National W. C. T. U. Convention, St. Louis, Mo., Nov. 13-18.

Marriages.

The charge for marriage notices is twenty-five cents.

ALLEN-DOUGHTY—Aug. 26, by Rev. A. S. Twombly, D. D., of Newton, Prof. Eugene Allen of Rolla, Mo., and Harriett Doughty of Arlington.
BEAN-BOND—In Derby, Vt., Sept. 7, by Rev. H. M. Perkins, Melvin J. Bean of Cambridge and Mrs. Annie L. Bond of Derby, Vt.
SOULIS-BASCOM—In Tremont Temple, Sept. 9, by Rev. G. C. Lorimer, D. D., Benjamin P. Soullis and Lora A. Bascom, both of Boston.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BABSON—In Mt. Desert, Me., July 28, Deacon E. E. Babson of the Somersville church, aged 73 years. For ten years he served as town clerk, for thirty-five years as teacher in the schools of the island. A studious Bible class teacher and an officer of the church, he was in a large view a veritable pillar of the cause of Christ in the town and region.

LEES—In Lowell, Aug. 15, of heart disease, Columbia Willis, widow of the late Samuel Lees, aged 82 yrs., 5 mos.

PINNEO—In New York city, Sept. 8, Henry O. Pinneo, treasurer of the C. C. B. S., aged 81 yrs., 6 mos., 17 dys.

STONE—In Westchester, Ct., Sept. 12, Ida May, daughter of Rev. Edward G. and the late Carrie N. Stone, aged 15 yrs.

WARDWELL—In Brookline, Sept. 10, William H. Wardwell, aged 78 years, an old and honored member of the Eliot Church, Roxbury, and since 1880 a director of the C. C. B. S., serving for many years as chairman of the committee on finance, of which he was a member from his first official induction into the society.

YOUNG—In Colorado Springs, Col., Aug. 10, Rev. Charles Theodore Young, aged 39 years. He had rendered pastoral service in Wichita, Chase and Little River, Kan.

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SILENT SPEEDY

They earn more money, in proportion to cost, than any other product of human ingenuity.

The SINGER MANUFACTURING CO.

Ostermoor Patent Elastic Felt Church Cushions

have almost entirely displaced the use of hair cushions in churches of all denominations.

The First Baptist Church, Hartford, Conn., says: "Over 38 years ago we bought your Patent Elastic Felt Cushions. They are still in use and in good condition, and if we were to have more, we would without hesitation again use your Felt in preference to hair."

Send for our free book, "Testimonial Wonders," and free sample cushion and coverings.

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116 Elizabeth St., New York.

China Dinner Sets and Lamps.

We have ready for exhibition the largest, most valuable and comprehensive stock of FINE LAMPS and DINNER SETS ever shown by us. The former display is on the Gallery Floor, and the latter in the Dinner Set Department (3d Floor). Whether fine table services complete, course sets, or matchings to old sets, intending buyers or those interested in seeing the best productions of the potters' and glassmakers' art will find an extraordinary collection. Intending buyers will find in the Dinner Set Department more than fifty decorated stock patterns to choose from, ranging in price from the ordinary everyday set up to the finest china services, \$10 to \$800; and being stock patterns they can be matched for years to come, an advantage appreciated by experienced housekeepers.

Visitors will also find new specimens of

- Genuine Old Blue Delft Plaques—
- Doulton Loving Cups—
- Rich Carlsbad Glass Loving Cups—
- Floor Vases—
- Rich Cut Crystal Glass—
- Copeland Pitchers with Football Scenes—
- Boston Historical Plates—
- Boston Souvenir Pitchers—
- London China Tea Infusers—
- London Pudding Dish Collars—
- French Jardinières—
- Rich Vienna China—
- Punch and Lemonade Bowls—
- Fine Lamps and Shades—
- German Beer Mugs—
- Umbrella and Cane Holders—
- Palm Pots and Pedestals—
- English Maxims China—
- Whist Prizes—
- Rich Fancy Pitchers—
- Rich Chocolate Pitchers—
- German Beer Flagons—

Jones, McDuffee & Stratton Co.,

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WHOLESALE AND RETAIL,

120 FRANKLIN STREET.

WEEKLY REGISTER.

Accessions to the Churches.

Conf. Tot.	NEW YORK.	Conf. Tot.
ALABAMA.		
Kidd, 7	Copenhagen, 12	
Wicksburg, St. John, 4	Deer River, 1	
	De Ruyter, 23	
CALIFORNIA.	OHIO.	
Pomona, 1	Cleveland, Franklin	
S. Francisco, 3	Ave., 5	
Market St., 19	Hough Ave., 2	
Plymouth, 5	Oliver, 2	
S. Riverside, 4	Madison, 13	
CONNECTICUT.	OKLAHOMA.	
Hartford, Fourth, 1	N. Enid, 13	
New Milford, 4	Paradise, 30	
W. Winsted, Second, 11	S. Enid, 3	
	Turkey Creek, 7	
INDIANA.	VERMONT.	
Anderson, 3	Rutland, 6	
Indianapolis, Peo- ple's, 3	Shelburne, 8	
Terre Haute, Second, 1		
	WISCONSIN.	
Aurelia, 5	Foskett's Corners, 24	
Charles City, First, 5	Harris Ridge, 30	
Harvey, 13	Milwaukee, North Side, 9	
MAINE.	OTHER CHURCHES.	
Ashland, 3	Alcester, S. D., 3	
Scarport, 14	Atlanta, Ga., Central, 7	
Whiting, 2	Dwight, Ill., 3	
Wilton, 4	Eureka, Neb., 9	
MICHIGAN.	Hatton, N. D., 11	
Allendale, 3	Hatton, N. D., 6	
Bas River, 6	Roxbury, Mass., 2	
Grand Rapids, First, 4	Rush Center, Kan., 3	
Second, 3	Tempe, Ariz., Mex- ican, 15	
MINNESOTA.	Valley Park, Mo., 6	
Ellsworth, 3	Washington, N. H., 9	
Fairbairn, 5	Churches with less than three, 33	
Minneapolis, Plym- outh, 3		
	Conf., 161; Tot., 495.	
	Total since Jan. 1. Conf., 12,673; Tot., 20,975.	

Calls.

ADAMS, Geo. C., Compton Hill Ch., St. Louis, Mo., to supply First Ch., San Francisco, Cal.
 ALGER, Frank G., Fitchburg, Mass., formerly of Oleida, Ill., to Blackstone, Mass.
 ALLEN, Herbert O., recently of Franklin Ave. Ch., Cleveland, O., to Garrettsville. Accepts, and has begun work.
 BRADFORD, Geo. F., Bristol, Me., to New Ipswich, N. H. Accepts, and has begun work.
 BRETT, Geo. S., Central Ch., Springfield, Mo., accepts call to Waukegan, Wis.
 CAMERON, Malcolm J., Chicago Sem., to Lynxville, Seneca and Gay's Mills, Wis.
 CLANCY, Wm. F., Troy, N. H., to Hebron and Gilead, Ct. Accepts.
 COMPTON, Herbert E., to remain another year at Fessenden, Sykeston and Cathay, N. D.
 CONLEY, L. B., who has been supplying at Springfield, Me., to Andover.
 CRANE, Edward P., to remain another year at Pelican Rapids, Minn. Accepts.
 FULLER, Edgar R., Aurora, O., accepts call to Imlay City, Mich.
 GRIFFITH, Wm. E., to remain another year at Belgrade and S. Bend, Minn. Accepts.
 HALLOCK, Leavitt H., recently of First Ch., Tacoma, Wn., to lecture and preach at Mills College, Cal. Accepts.
 HANKEMEYER, Nath'l W., New Rockford, N. D., to Denning, N. M. Accepts.
 HATT, Thos. B., Carrington, Me., to E. Madison. Accepts.
 JONES, Richard, Highmore, S. D., to supply temporarily at Worthing. Accepts.
 LINDSAY, Geo., Aberdeen, Wn., to Phillips Ch., Salt Lake, Utah. Accepts.
 MILLS, Harlow S., Union City, Mich., accepts call to Benzonia.
 MORLAND, Jesse E., Howard Chapel Ch., Nashville, Tenn., to Mt. Zion Ch., Cleveland, O.
 MORSE, Morris W., Chicago Sem., to Crete, Neb., for a year.
 MUDIE, Howard, formerly of Mantorville, Minn., to Kent, Ct.
 NICHOLS, Sampson, to Gorham, N. H. Accepts.
 POST, Aurelian (son of A. H. Post, Toiland, Ct.) to Bristol, N. Y. Accepts.
 SODERHOLM, Henry, Swedish Ch., Thomaston, Ct., to First Scandinavian Ch., Chicago, Ill. Accepts, to begin Nov. 1.
Ordinations and Installations.
 BIRD, M. B., o. Second Ch., Brainerd, Minn., Sept. 2.
 CAMPBELL, Wilbur A., o. McPherson, Kan., Sept. 2. Sermon, Rev. L. P. Broad; other parts, Rev. Messrs. T. W. Cole, A. S. Bush, L. C. Schaecke, J. T. Hanna.
 GOODRICH, Jos. A., o. Shelburne, Mass., Sept. 2. Sermon, Prof. E. Y. Hincks; other parts, Rev. Messrs. G. O. Atkins, A. C. Hodges, Jno. Cowan, D. D., Lynman Whiting, D. D.
 HALBERT, Chas. T., o. Meckling, S. D., Sept. 8. Sermon, Rev. W. J. Marsh; other parts, Rev. Messrs. B. W. Burchell, J. M. Bates, E. E. Webber, G. E. Pad-dock, D. B. Nichols, D. D.
 MAXWELL, John P., o. and i. Hartford, Pa., Sept. 9. Sermon, Prof. H. M. Tyler; other parts, Rev. Messrs. A. S. Wood, W. B. Thorp, S. E. Eastman, Edward Taylor, D. D.
Resignations.
 BOSS, Thos. M., Leavenworth, Kan.
 COLF, Donald G., Georgetown, Minn.
 CRANE, Edward P., W. Dora, Minn.
 DONALDSON, David, Trenton, Neb.
 DUFF, Chas., Parkdale Ch., Toronto, Ont.
 EAGLE, John P., Free Ch. (Swedish), Providence, R. I. He will spend a year in Sweden.
 MCQUARRIE, Neil P., Hillsboro and Kelso, N. D., to engage in evangelistic work in Illinois.
 MATHEWS, Robt. J., Lebanon, Mo., to take effect Dec. 1.
 MORTON, John, First Ch., Hamilton, Ont., after a pastorate of 15 years, on account of illness in his family.
 NORTON, Edwin F., Almont, Mich., withdraws resignation.
 RADFORD, Walter, Eagle Grove, Ill.
 SAVAGE, John W., Chassell and Jacobsville, Mich.
 SHEARER, Herman A., not resigned at Hobart and Ross, Ind.
 SHEPHERD, Herman T., Elk Point, S. D.
 SYLVESTER, J. Walter, S. Broadway Ch., Denver, Col., to take effect Oct. 1.
 TREFETHEN, Eugene B., Worthing, S. D., to attend Hartford Sem.
 WILLIAMS, R. Howard, Pilgrim Ch., Lawrence, Kan.

Dismissals.

BODMAN, Fred. H., Coleraine, Mass., Sept. 8. He will study at Amherst College.
 COVELL, Arthur J., Waterbury, Vt., Sept. 8.
 SEWALL, John L., Clyde Ch., Kansas City, Mo., Sept. 10.

Churches Organized.

EAST McDONOUGH, N. Y.
 FOSKETT'S CORNERS, Wis., 27 Aug., 24 members.
 GOSPEL RIDGE, Ia., near Ottumwa.
 HARRIS RIDGE, Wis., 24 Aug., 30 members.
 SWANTON, Ia., rec. 9 Sept. Rev. W. B. Sandford is in charge.
 VALLEY PARK, Mo., 6 members. Supt. A. L. Love supplies the pulpit.

Miscellaneous.

CRESSMAN, Abraham A., in addition to his service as field secretary of Doane College, will preach three Sundays each month at Grafton.
 DANA, Malcolm McG., will supply at Lee Ave. Ch., Brooklyn, N. Y., until Rev. J. Brittan Clark so far recovers as to resume preaching.
 DEAN, Wm. N. T., and family have removed from Woodstock, Ct., to Middlebury, Vt., where his daughter is to enter college.
 EDWARDS, Rosine M., of Spokane, Wn., who has already been appointed to preach, has entered Pacific Seminary.
 FINDLAY, Jno. J., of Vernondale, Cal., is at present debarred from preaching on account of illness. The pulpit is supplied by the volunteer service of brother ministers.
 HILLMAN, Alfred T., the active secretary of the New Hampshire H. M. S., is ill with nervous prostration at his home in Concord.
 MITCHELL, Geo. W., has been granted a three months' vacation by the church in Franklin, Neb., and with his wife has gone to the mountains.

I think it is folly—it is suicidal—this attempt to identify the interests of bimetalism with the present free coinage agitation. I have conferred with leading bimetalists in Europe and I find that they deprecate this movement in America. In all their advocacy of the remonetization of silver they assume as a necessary condition that this free coinage shall not prevail.—Gen. Francis A. Walker.

The Harvard Y. M. C. A., wishing to increase its membership and influence among the new students, asks for the co-operation of clergymen and others who know of students coming to Harvard for the first time. If such will send the names and church connections of entering students to George Gleason, Topsfield, Mass., they will greatly aid the officers of the association.

Are You Nervous?

Take Horsford's Acid Phosphate.
 Dr. H. B. BRUSTAR, Birdsboro, Pa., says: "I have used it in nervous troubles for years, and always with good results."

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S. H. & M.
 REGISTERED TRADE MARK
 BIAS
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 SKIRT BINDINGS
 CUT BIAS—fits skirts of any shape.
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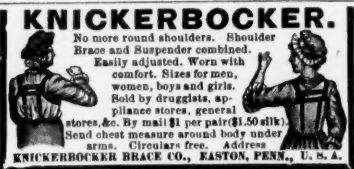
Western Agency, 86 Lake St., Chicago. Pacific Coast Agency, 27 New Montgomery St., San Francisco.

DO YOU KNOW THAT THERE IS SCIENCE IN NEATNESS? BE WISE AND USE

SAPOLIO

These stopped using soap, long ago. This one stopped because—well, we'll have to guess why. Perhaps, because it gave him too much work to do. That's what everybody thinks, for that matter, when there's nothing but soap at hand, and there's a good deal of dirt to be removed from anything.

But this one stopped because she had found something better than soap—Pearline^(use soap). Something easier, quicker, simpler, more economical. No rubbing to speak of, no wear—easy work and money saved, whether it's washing clothes or cleaning house.



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THOMAS W. SILLOWAY, Church Architect,
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Mr. Silloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a specialty, and tenders his services to committees who would practice economy, and where the means are limited.

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Established in 1820.

Successors to WM. BLAKE & CO.
 Manufacture bells of every description, single or chimed, of Copper and Tin. Address
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Does Your Hair Fall Out?

Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.

ESTABLISHED 1836.

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OUR HONOR AT STAKE.

Our Revolutionary forefathers left but one blot to tarnish their bright record—their continental money was not redeemed. That error we must not repeat. Our first duty is to see to it that our country does no act to discredit her fair name. America has a vast bonded debt, incurred in suppressing the rebellion. It has agreed to pay that debt, principal and interest, in a currency redeemable in gold. Ever since the resumption of specie payments we have declared gold to be the ultimate currency of redemption. Every man at home or abroad who has purchased a bond of the United States has acquired that bond with the understanding distinctly expressed in our statutes that it was to be paid in something equal to gold. If we propose to pay principal or interest in anything less than that, we propose to pay in something different from the promise, in something less valuable than that to which our national faith has been pledged.

Governments cannot be sued. That is all the more reason why they must be true to their promises. If an individual repudiates his contracts, the courts are at hand to keep him to his obligations. But when a nation repudiates there is no remedy. Nothing but its honor is at stake. But when we say that we confess that everything is at stake, America is not a bankrupt asking for money from her creditors. She is able to do all that she has agreed. Shame upon the man who by his vote or his conduct would repudiate her solemn undertakings. This is no mere party question. Parties are but the instruments of public policy. They are the creatures of the time. The nation will outlive them. It is our country to which is due allegiance and our love, and that allegiance is worthless and that love is unfaithful if we do not cherish her good name beyond all price.—William Dudley Foulke.

PRESIDENT BLISS AND MR. BRYAN.

The following open letter to Mr. Bryan was written by Rev. Dr. D. Bliss of the Syrian Protestant College at Beirut, and was first printed in the New York Sun:

The Hon. William J. Bryan; Dear Sir: I see by the papers that you are a good Presbyterian. I am glad, for I wish your advice. I am the president of a college in Asia in which there are 300 students and twelve American and several native instructors.

Many years ago good Presbyterians like yourself and other good men gave money for the college, all of which was invested in this country in railroad and other bonds. The college is supported on the interest from these bonds. Now when your financial plan is perfected in paying all indebtedness and interest in silver dollars, which will be worth in Asia only half a dollar, you can see that the college will be ruined. Therefore do you advise us to sell now all of our bonds and invest the proceeds in English or other foreign securities?

If you do not think this the best plan, would you be willing to suggest to the owners of silver mines to double our investments? They might not be willing to do this from a feeling of benevolence, but they might do it out of gratitude to you, for the free coinage of silver, you know, will double the price of their bullion on hand and the price of all future outputs.

Yours truly, ASIA.

Don't worry yourself and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Co., New York.

THE Deerfield Valley is famous as one of the beauty spots of New England. Take the Fitchburg Railroad Hoosac Tunnel excursion of Sept. 19 through the valley and enjoy a treat. Rate only \$2.

It is actual merit that has given Hood's Sarsaparilla the first place among medicines. It is the one true blood purifier and nerve tonic.

POND'S EXTRACT gives immediate relief from pain. Caution: Counterfeits are dangerous to use.

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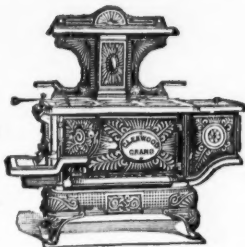
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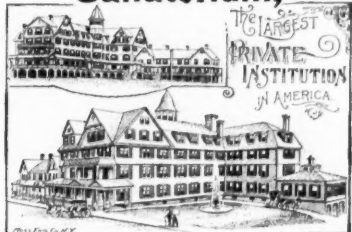
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